

40 Gatherings With The Beloved Prophet *Muhammad*

May *Allah's* Peace & Blessings be upon him
(PBUH ﷺ)



His Way Of Life, Morals & Noble Manners

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Translation for the sake of Allah by: Nawaf D. Suleman
“May Allah Accepts from me and you spreading it”*

**Translated for the Sake of Allah
For loving Prophet Muhammad
by me
Willing for Allah's forgiveness
Please pray for me
N. D. S.**

In the Name of Allah The Most Gracious Most Merciful

Introduction

All praise be to *Allah* who honored us by sending *Muhammad Ibn Abdullah* (PBUH ﷺ)¹ as teacher, educator and guider. *Allah* ﷻ “all praise be to him ﷻ²” said in his holy book the Quran:

"Allah did confer a great favor on the believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error. (3-164)." And;

Allah's peace and blessing be upon our Prophet *Muhammad* (ﷺ), the most honored, chasten and righteous man chosen by *Allah* to be the best model to mankind, the seal (last) of the Prophets and a mercy to mankind. *Allah* have chosen him *"Thy Lord does create and choose as He pleases (28:68)"*

And

"Allah chooses Messengers from angels and from men..(22:75)" and sent him ﷺ as *"O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. (45)And one who invites to Allah, by His permission, and an illuminating lamp. (33:45-46)."*

Allah ﷻ destined glory, happiness and honor to those who follow his (Prophet's) footsteps and destined humiliation, misery and disgrace to those who opposed him. May *Allah's* Peace and Blessings be upon him as often as he was mentioned by righteous people, and as long as the daylight darkness of the night follows one another.

It is very well known that no gathering was honorable than being with the Prophet *Muhammad* Peace and Blessings of *Allah* be upon him (ﷺ) and although the Prophet's companions may *Allah* be pleased with them³ were honored by meeting the Prophet and benefiting from his teachings, directions and guidance, *Allah* ﷻ has given us - out of generosity and mercy – ways to study his *Sunnah*⁴ "way of life", wisdom, guidance and to know his personal features which are distinguished by complete mercy, forgiveness, honor, generosity and good manners.

¹ Henceforth, the Arabic symbol of text ﷺ will be used

² Henceforth, the Arabic symbol of text ﷻ will be used.

³ Henceforth, the Arabic symbol of text رضي الله عنهم will be used

⁴ “*Sunnah*” in Islamic terminology means the divinely ordained way of life Followed by Prophet *Muhammad*.

Long back, I thought of writing about these gatherings of the Prophet “May Alla's Peace and Blessings be upon him” in short an simple way, which could bring the Muslim nearer to Prophet's conduct, guidance and his noble features and to him achieve what Allah ﷻ said :

"Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah." (33:21)

And, said:

"So take what the Messenger assigns to you, and deny yourselves that which he withholds from you." (59:7)

I was keen not to include any marginal issues in these gatherings' presentations which could distract the readers away from some of its goals. I also used big and clear fonts to make it easier for Imams of *Masjids*⁵ to read it for worshipers in *Masjids* and for teachers who may wish to read it or part of it for his students.

I also extend my thanks to those who contributed to this project by an idea or effort which lead to this final book. Special thanks are extended to my brother Mr. Khalid Abu Saleh for his great efforts in collecting organizing the material, Mr. *Muhammad* Al-Tayeh for the review and correction of the book, and Mr. Imam Arafa, owner of the Al-Fustat Press for his efforts in production, printing and cooperation in reducing the cost for those who wish to print and charitably distribute this book.

I wish from everyone who reads this book to pray for me and enrich this book with any comments he may wish at: adelalshddy@hotmail.com.

I pray to Allah ﷻ to direct us all to pay our duties towards our Prophet ﷺ, to make us among those who serve his *Sunnah* and guidance, and to honor us in this life and thereafter by following his example and grant us his companionship in Paradise. I also pray to Allah to make our deeds as purely devoted to him ﷻ. May Allah's peace and blessings be upon our Prophet *Muhammad* ﷺ and all of his family members and companions.

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⁵ The place where Muslims perform the 5 daily prayers.

In the Name of Allah The Most Gracious Most Merciful

First Gathering

Some of Prophet's Rights ﷺ (1)

Allah ﷻ has honored us by sending his Prophet Muhammad (ﷺ) to us and bestowed his favor upon us by making his message known to us. Allah said:

"Allah did confer a great favor on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error." (3:164).

The Prophet has many rights that we should respect, pay to him, maintain and refrain from neglecting them or let go. Among these rights are:

First: Believing in him (ﷺ):

The first right of the Prophet is to believe in him ﷺ and in his message, since that whoever disbelieve in him and that he is the seal of the Prophets is disbeliever, even though if he believes in all previous apostles who came before Prophet Muhammad (ﷺ).

The *Quran* is full of verses commanding to believe in the *Messenger* of Allah ﷻ and his message: Among these verses, Allah said:

"Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down" (64:8)

And, said:

"Only those are Believers who have believed in Allah and His Messenger, and have never since doubted". (49:15)

Allah ﷻ explained that non-believing in Allah and his Messenger is a cause of destruction and painful torture. Allah said:

"This because they contended against Allah and His Messenger. If any contend against Allah and His Messenger, Allah is strict in punishment". (8-13)"

The Prophet (ﷺ) said:

"By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire".

Second: Following his steps (ﷺ):

Following the Prophets' steps is the real proof of belief in him. If anyone claimed that he believes in the Prophet Muhammad (ﷺ) but did not obey his teachings, ceases from practicing what he prohibited, did not follow his *Sunnah*, then he is a liar in what he claimed, because belief in the Prophet ﷺ is what has settled in the heart and proven by deeds.

Allah ﷻ showed that his mercy is only bestowed on those who believe in him and his Messenger. Allah said:

"But My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practice regular charity, and those who believe in Our signs." (7:156-157)

Also, Allah ﷻ promised painful torture for those who shun his Messenger's belief and disobey his instruction. Allah said in the *Quran*:

"Then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them" (24-63)

Allah ﷻ commanded to accept his Messenger's judgment and open hearts for it. Allah said:

"But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction." (4-65)

Third: Loving him (ﷺ)

Among the Prophet's rights upon his followers is to love him with full, great and comprehensive love. The Prophet said: *"None of you truly believes until I am dearer to him than his son and his father and all the people."* [Agreed upon⁶]

Who he does not love Allah's Messenger ﷺ is not a believer even if he is has a Muslim name and lives among Muslims.

⁶ By Al-Bukhari & Muslim

The biggest love for the Prophet *Muhammad* (ﷺ) is to love him more than oneself. *Umar Ibn Al-Khattab* ؓ said to the Prophet *Muhammad* (ﷺ) Oh Prophet *Muhammad*, I love you more than anything else except myself. The Prophet then replied: "*No, by Allah in whose hand is my soul – not until I am dearer to you than yourself*".

Then Umar said: "*Now, by Allah you are dearer to me than myself. Then the Prophet said: "just now Umar [you believed]"*". Narrated by *Al-Bukhari*

Fourth: Defending him (ﷺ)

One of the most certain rights of the Prophet (ﷺ) is to defend him during his life and after his death. During the Prophet's life, his companions defended him to the best they can.

But, after the Prophet's death, his defense will be through supporting and following his *Sunnah* "norm" against calumny, defamation and deformation.

We have also to defend our Prophet's noble personality (ﷺ) against deformation and evil intension or ill representation.

There has been an increase – during this era – in the number of campaigns to defame and dishonor the Prophet of Islam (ﷺ) , therefore the entire *Ummah* (*Muslim nation*) must defend our Prophet with all possible means until these offenders abandon these deceitful, slander and falsified campaigns against our Prophet.

Second Gathering

Some of Prophet's Rights ﷺ (2)

We are still talking about Prophet's rights upon his *Ummah* (ﷺ)

Fifth: Spreading His Message (ﷺ)

Loyalty to Prophet *Muhammad* (ﷺ) includes spreading his message of Islam throughout the world as the Prophet (ﷺ) said: *"At least convey one Ayah "verse" from me to others.* Narrated by Bukhari, and said: *"Indeed, if Allah guides a man through you to the right path, it is better for you than have red camels⁷.* [Narrated by Bukhari & Muslim.]

Also, the Prophet (ﷺ) informed us that he will be proud of Muslim outnumbering other nations on the *Day of Judgment* (Narrated by Ahmad.)

Among the ways our Muslim nation will outnumber other nations on the *Day of Judgment* is: to spread Islam through inviting people *da'wah* to Allah (ﷻ) by embracing Islam. Allah stated in the *Quran* that spreading the Message of Islam is the duty of apostles and their followers. Allah said in the *Quran*:

"Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me." (12:108)

The Muslim *Ummah* (Muslim nation) must cling to its duty which Allah created it for, that is to spread the message of Islam, promote virtue and prevent vice. Allah said in the *Quran*:

"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." (2:110.)

Sixth: Honoring him alive and dead (ﷺ) :

This is among his rights that many Muslims have neglected. Allah said:

"We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner ﴿٢٠﴾ In order that ye (O men) may believe in Allah and His Messenger that ye may assist and honor Him, and celebrate His praise morning and evening." (48: 8-9.)

Ibn Sa'adi said: "It means to assist, honor, defend and greatly respect the *Messenger* and do your duties – upon your shoulders – and fulfill his rights".

⁷ Camels: Metaphorically means wealth, honor and prestige

Prophet companions were of great respect, high opinion and admiration of the Prophet. When he spoke they listen as if birds are nesting on their heads and when the words of Allah said:

"O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not." (49:2)

Abu Bakr Narrated: "I swore by Allah, that I will not speak to you from now on but whisper"

Prophet's veneration after his death (ﷺ) will be by following his *Sunnah* "norm", regard him with great respect, accept his judgments, speak to him politely, and not to disagree with his opinion for own opinion or faith. Al-Sahfe, May Allah bestow his mercy on him said: "Muslims unanimously confirm that whoever realized the *Sunnah* of Prophet Muhammad (ﷺ) he is not permitted to abandon for the sake of anyone.

Seventh: To pray for him whenever he is mentioned (ﷺ) .

Allah Almighty ordered us to pray for the Prophet ﷺ as he said in the *Quran*:

"Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect." (33: 56)

The Prophet (ﷺ) said: *"His nose will be dipped in soil who ever I was mentioned in his presence and do not send me blessings"*. [Narrated by Muslim].

And said: *"those who deserve my attention most on the Day of Judgment are those who always send me blessings and pray for me"*. [Narrated by At-Tirmidhi]

And said (ﷺ) : *"The tightfisted is who I am mentioned in his presence and does not send me blessings"*. [Narrated by Ahmad and at-Tirmidhi.]

It is discourteous from a Muslim if hears the Prophet (ﷺ) being mentioned in his presence and be stingy not to send him blessings and pray for him. Imam Ibn Al-Qayyem, May Allah bestow mercy on him had mentioned many of the benefits of sending blessings to Prophet Muhammad (ﷺ) in his book titled "Clarifying the Understandings of Sending Blessings on the Best of Mankind". Please review.

Eighth: Be Loyal to his followers and Hate his enemies (ﷺ) .

Allah said in the Quran:

"Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred ﴿٥٨﴾ For such He has written Faith in their hearts, and strengthened them with a spirit from Himself." (58: 22)

Loyalty to the Prophet means: Loyalty to his companions and loving them, regard them, know their rights and show gratitude to them, follow their footsteps, as *Allah* to forgive them, abandon what they conflicted for, oppose their enemies as well as loving the Prophet's family members, pay loyalty to them, and defend them without excessiveness. Similar to this is to love Muslim Scholars, be loyal to them, and avoid criticizing them or harming them.

Loyalty to the Prophet (ﷺ) means also opposing his enemies of disbelievers and hypocrites and others of mislead.

A man of fancy said to Ayoub Al-Sikhtiani one day: I want to ask you one word? He abandoned him pointing his finger: not even half word "out of his great regard and respect to the Prophet's *Sunnah* and in opposing it's enemies.

Gathering (3)

Prophet's Conduct in *Ramadan* (1)

(ﷺ PBUH)

Imam *Ibn al-Qayyim* (may *Allah* have mercy upon him) said, The Prophet's Conduct in the month of *Ramadan* was the most perfect, comprehensive, matching the spirit and to the point. The Holy *Ramadan* was imposed in the 2nd year of Prophet's immigration to *Medinah*. The Prophet fasted 9 *Ramadans* only.

Ramadan was firstly imposed with an option to either fast or feed a poor per day, then this option was revoked and fasting became obligatory. Feeding one person per day was made a choice to elderly men and women who cannot fast. Sick and traveling people⁸ were also allowed to break fasting and make up after *Ramadan*. This also applies to pregnant and suckling women who are allowed to break fasting and compensate if they fear for their health. If they fear for their children too, they will, in addition to compensation for fasting, feed one person per day after *Ramadan* because their breaking of fast was not due to fear for their health or due to sickness, they were healthy and fasting therefore compensated by feeding as at the beginning of Islam.

Performing Extra Worship:

The Prophet's (ﷺ) Conduct in the month of *Ramadan*:

He was accustomed during the holy month of *Ramadan* to do more than ever of various types of worship. *Gabriel* (عليه السلام) used to review the *Quran* with him in the month of *Ramadan*. When meeting *Gabriel* (عليه السلام), *Allah's* Apostle was more generous than the wind⁹. He was the most generous person ever, and even more generous during the month of *Ramadan* wherein he increases charities, kindness, and recitation of the *Quran*, prayers, supplication and *I'tikaaf* in the *Masjid*.

He used to do worship in *Ramadan* more than he did in the other months. He even used to continue fasting through the nights sometimes "*Muslims fast only from sun rise to sun set* " in order to elapse his day and night time praying for *Allah*.

The Prophet (ﷺ) banned his companions from doing so "continuing fasting through the night also" and when they say: you are doing so, he used to say: "*I am different than you, I remain with my Allah who provides me with food & drink*" [by Bukhari & Muslim].

⁸ "over 80kms"

⁹ In doing good to people and charities to the poor.

The Prophet *Muhammad* prohibited his followers – out of mercy - from continuing their fast all the way until the next day's sun set, and only allowed them to continue fasting until the time of daybreak.

In *Saheeh Al-Bukhari*, *Abu Saeed Al-Khudri* Narrated that he heard the Prophet (ﷺ) saying "*Do not continue fasting through the night. If you wish to, you may continue till the crack of dawn only.*" This is the most just and easiest method of fasting. It is actually a delayed fast breaking. A fasting Muslim has a feast to eat so if he eats it before Dawn; it means that he has shifted it from the sunset to dawn.

Prophet's Conduct When the Month of *Ramadan* is certain:

The Prophet's conduct was not to start fasting without surely seeing the moon or depending on at least one witness who did see the moon. He (ﷺ) declared fasting one time on the testimony of *Ibn Umar* and on the testimony of *Bedouin* on another. He (ﷺ) accepted their news without asking them to utter the *Shahadah*. So if that was a notification, he accepted one man's information in *Ramadan*, and this was a testimony, he did not ask the witness to utter *Shahadah*. If the moon was not seen and not witness stepped forward to testify seeing it, he ﷺ would complete the Month of *Sha'aban* up to 30 days.

If on the 29th's night of *Sha'aban* the sky was cloudy the moon was not seen, the Prophet ﷺ would complete *Sha'aban* up to 30th day.

The Prophet (ﷺ) was not accustomed to fast if the sky was overcast and never ordered his companions to do so, rather he ordered them to complete *Sha'aban* for 30 days. He used to do that. This was his conduct which does not contradict his saying: "If overcast compute for it". *Agreed*.

Computation here means to continue the days of the month till 30 in case of overcast sky as the Prophet said as Narrated by *Al-Bukhari*: "*complete Sha'aban to 30 days*".

Prophet's Conduct Towards the End of *Ramadan*:

His conduct was (ﷺ) to start fasting the Month pursuant to one Muslim's testimony and breaks fasting by end of the month upon two witnesses' testimonies; and

If two witnesses testified seeing the moon after Eid prayer time, he used to break his fasting, order his companions to do so and pray for Eid next day at the same time.

Gathering (4) Prophet's Conduct in *Ramadan* (2) (ﷺ PBUH)

The Imam *Ibn al-Qayyim* May Allah's Mercy be upon him said: "The Prophet used to hasten breaking fasting and encourages his companions to do so while delaying his *Sahour*¹⁰ until prior to the first light of the day "before daybreak meal in Ramadan" and urged his companions to do the same.

He ﷺ also urged his followers to break their fast using dates and if not available, water. This is out of his great mercy over his followers as taking sweet food on an empty stomach is more acceptable to human nature and better for human body which needs sugar after a long fast especially for the sight.

For *Medinah* residents at that time, dates were considered as their food, sweets and the best available fruits.

As for the water, when a person fasts, his liver will be dried a bit. By drinking water it will help digestion and burning of food. Therefore it is always a priority for the hungry and thirsty person to drink little water before eating. Adding to this, the special character of taking dates and water together will have a special effect on the heart which is only known to physicians.

Accompanying the Prophet when breaking his fast (ﷺ)

The Prophet (ﷺ) used to break his fasting before praying.

He (ﷺ) would break his fasting by eating few ripe dates – if available – if not, few dry dates and if not he would do with few sips of water.

It was Narrated that after he ﷺ breaks fasting, he used to say: "*Thirst vanished, veins moistened and awarded for sure (if Allah wills).*" [Narrated by *Abu Dawud*.]

It was Narrated that the Prophet (ﷺ) said: "*Fasting Muslim has – upon fast breaking – one un-refused supplication*". [Narrated by *Ibn Majjah*]

It was also Narrated that he said: "*if darkness comes from this direction and departs from this direction, a fasting person has broken his fast*" agreed.

¹⁰ Sahour: means a pre-dawn meal for those intending to fast.

This was interpreted as = Fasting has been broken in judgment = even if he did not intends to since the fast breaking has arrived.

Fasting Manners

The Prophet (ﷺ) forbidden fasting Muslims from using obscene language, turmoil, curse or insults during fasting and to respond by saying "*I am fasting*" [by Bukhari & Muslim].

Some Muslim scholars said: He must utter it by the tongue (this more obvious).

Others said: In his heart to remind himself that he is fasting. Others said: He must utter it with his tongue during obligatory fasting and in his heart during voluntary fasting to be far from showing off.

Prophet's Conduct while Traveling in *Ramadan*

The Prophet (ﷺ) traveled during *Ramadan*. He fasted sometimes and broke his fasting in other times, and gave his companions the option to do either. He ﷺ used to order them to break their fast when approaching an enemy to be able to fight in battles. If their travel did not include *Jihad*, he (ﷺ) used to say to his companions: "Breaking Fasting is an option. If you take it is good and if you leave it, there will be no penalty."

Prophet *Muhammad* (ﷺ) traveled during the greatest and most significant military campaigns: Badr and the conquest of *Makkah*. Not of his conduct was to estimate the distance that allows to break fasting upon travel. This was never Narrated for surely.

Prophet companions used to break fasting even before leaving their urban area and Narrated that this was the Prophets conduct "*Sunnah*" as Narrated by Obaid *Ibn* Jabr: "I boarded a ship with Abi Basra Al-Gafari, a companion of Prophet *Muhammad* (ﷺ), from Al-Fustat "city" in Ramdan. We almost had not left the urban area before he asked for the banquet. He ordered me to join. I enquired, "don't you see the houses? Abu Basra said: "do you like not the Prophet's *Sunnah*? (ﷺ) Narrated by *Ahmad* and *Abu Dawud*."

Muhammad Ibn Ka'b said: "I went to *Anas Ibn Malik* ؓ in *Ramadan* while he intending to travel. His camel was ready and he had put on traveling clothes. He ordered food and eat. I asked him whether this was the *Sunnah*? He said "yes" and mounted his camel. (Narrated by *Al-Tirmidhi*)

These are obvious proves that whoever initiated travel during a day in *Ramadan*, he may break his fasting.

Gathering (5)

The Prophet's Conduct in Ramadan (3)

(ﷺ PBUH)

It was the Prophet's conduct (ﷺ) to take a bath "ghusl" from Janabah "sleeping with his wife" at dawn – after Al-Fajr Azan and continue fasting the day.

He (ﷺ) also used to kiss some of his wives during fasting and he resembled kissing in *Ramadan*¹¹ as rinsing the mouth with water.

His guidance (ﷺ) for those who eat or drink absentmindedly

He (ﷺ) Penalize not those who eat or drink absentmindedly and said that *Allah* the Almighty has given him food and drink. They need not to make up for the day. A man is penalized for what he is aware of. This is as if he eats and drinks dreaming. You are not accounted for what you do in your dreams or when forgetful.

Fasting Breakers or Invalidators

Of his conduct (ﷺ), fasting breakers are: deliberate eating, drinking¹², blood cupping and vomiting.

The holy *Quran* states that sexual intercourse breaks fast as does eating and drinking. No disagreement was recorded on this. Nothing was Narrated about the Prophet considering eyeliner (*Kohl*) as fasting invalidator. The Prophet also used to clean his teeth with the tooth stick (*Miswak*) while fasting.

- *Imam Ahmad* Narrated that Prophet *Muhammad* would pour water over his head while fasting.
- Also he used to rinse water in his mouth and through the nose during fasting but he ordered not to take it so deeply in the throat.
- *Imam Ahmad* also said that he "the Prophet" would not have himself cupped during fasting.
- He never prohibited using the (*Miswak*) early or late in the day.

¹¹ Scholars dislike kissing during fasting for those who cannot control themselves.

¹² Including whatever similar such as nutritional injections (and of course smoking).

Prophet's Conduct in *I'tikaaf* (I'tikaaf) (ﷺ)

The Prophet (ﷺ) used to perform *I'tikaaf* (I'tikaaf) regularly during the last 10 days of *Ramadan* until his death. One time he missed *I'tikaaf* in *Ramadan* but made up the missing days during the month of *Shawwal*.

Once he performed *I'tikaaf* in the first ten days of *Ramadan*, then in the middle ten days of *Ramadan*, then in the last ten days of *Ramadan* seeking *Laylatul-Qadr.*, then he knew that it was in the last ten days of *Ramadan*, and continued to do so in the last ten days of *Ramadan* until his death (ﷺ).

- He used to order that a small tent be set up for him where he will seclude himself to his Lord ﷻ.
- When intending *I'tikaaf*, he ﷺ used to enter his *I'tikaaf* place after praying *Fajr*.
- He (ﷺ) used to perform *I'tikaaf* for 10 days every year but in the year he died in, he ﷺ secluded himself by *I'tikaaf* for 20 days.
- *Gabriel* (عليه السلام) used to recite with him the *Quran* once a year except the year he died in, recited the *Quran* twice with him.
- *Gabriel* (عليه السلام) also used to recite the *Quran* unto *Muhammad* once a year except the year he died in where he recited it twice.
- When he intends *I'tikaaf* he would enter his tent alone.
- He would not go his house "it was linked to his *Masjid*" unless for answering human nature. Note: During *I'tikaaf* men/women are not allowed to have sexual intercourse"
- He "ﷺ" used to stretch his head out of the *Masjid* to *Ayshah's*¹³ "his wife" house to wash his head and manage his hair while his body is in the *Masjid*, even when she was menstruated.
- Some of his wives used to visit him in the *Masjid* during *I'tikaaf* and when they decided to leave, he would walk her back home. This was during the night.
- He "ﷺ" never kissed or had sexual intercourse or else with a wife during *I'tikaaf*.
- During *I'tikaaf* he used to have his sleeping mattress laid for him in his tent.
- Wherever he leaves his *I'tikaaf* for his call of nature, he would pass by a sick man but not visit him or enquire about him. "Note: during *I'tikaaf* you cannot interact with people... you devote yourself and your time to your Lord".
- Once he performed *I'tikaaf* in a Turkish tent with a straw mat in order to realize the spirit of *I'tikaaf*. This is in contradiction with the ignorant who made *I'tikaaf* as a means of gathering and chatting with friends and wasting their valuable time. They followed a way in *I'tikaaf* that contradicts with that of the Prophet ﷺ.

¹³ Prophet's wife.

Gathering (6)

Prophet's Noble Parentage

(ﷺ PBUH)

Prophet's Parentage;

He is *Abu Al-Qasim, Muhammad Ibn Abdullah, Ibn Abdul-Muttalib Ibn Hashim Ibn Abdi Manaf, Ibn Qussai, Ibn Kilab, Ibn Murrah Ibn Ka'ab, Ibn Luai, Ibn Ghaleb, Ibn Fihir Ibn Malik Ibn Al-Dadhr, Ibn Kinanah, Ibn Khuzaymah, Ibn Modrikah, Ibn Elias, Ibn Moddar, Ibn Nizar, Ibn Ma'ad Ibn Adnan.*

This Parentage of the Prophet is agreed between scholars who also agreed that Adnan is a son of Ishmael (ﷺ).

Prophet's names (ﷺ):

Jubair *Ibn Mutim* Narrated that Prophet *Muhammad* (ﷺ) said: "*I have names: I am Muhammad, I am Ahmad, I am "Al-Mahi" the "the Eliminator" through whom Allah will eliminates infidelity, and I am the Al-Hasher (the Gatherer) who gathers people on my feet, and I am "Al-A'aqeb" the last Prophet.*" [by Bukhari & Muslim].

Abu Mousa Al-Asha'ary Narrated: Prophet *Muhammad* (ﷺ) used to name himself many names such as: I am *Muhammad, Ahmad, Al-Moqafy, Al-Hasher, Prophet of Clemency and Prophet of Mercy.*" [Narrated by Muslim].

Purity of the Prophet's Ancestry (ﷺ)

This does not need a proof as he (ﷺ) was selected from among *Bani Hashim* and *Quraysh* Parentage. He (ﷺ) is from the most honored tribe among Arabs, in addition he is from *Makkah* the holiest and most beloved to Allah "*Allah*". Allah said: "*Allah knows best with whom to place His Message*".

Abu Sufyan confessed - before accepting Islam – when he was asked by *Heraclius* about Prophet *Muhammad's* parentage (ﷺ) and said: He is of high parentage and honor among us; then *Heraclius* said: "This is how *Messengers* were sent among their people." [[by Bukhari & Muslim]].

And the Prophet (ﷺ) said: "*Allah the Almighty chose Ishmael from among Abraham's sons, and chose Kinanah from among Ishmael's sons, and chose Quraysh from Bani Kinanah, and chose Bani Hashim from Quraysh and chose me from Quraysh*". [Narrated by Muslim]

To purify his parentage, Allah the Almighty had protected his parents from adultery, as such he (ﷺ) was born as a result of a legal marriage not by adultery. The Prophet (ﷺ) said: "*I am the result of legal marriage, not*

adultery, from Adam until my birth from my Father and Mother, unaffected in anyway by the promiscuity [pre Islamic] of paganism". Narrated by Al-Tabarni and authenticated by Al-Albani.

Prophet Muhammad also said: "I was born from [the time of Adam] through legal marriage and not adultery". Narrated by Ibn Saad and authenticated by Al-Albani.

Ibn Saad and Ibn Assakir Narrated that Al-Kalbi may Allah bestow mercy on him said:" I wrote down Five Hundred Mothers of the Prophet Muhammad ﷺ, and did not find any of them who made adultery or any of the practices of paganism life time". Mothers here mean mothers and grandmothers from his mother and father's sides".

A poet (describing the parentage of the Prophet) said:

*From the time of Adam the loins and wombs continued
protecting his parentage
Until he was produced by pure marriages; no two had unlawfully met.
He appeared [on birth] as a full moon which light was not affected by
darkness
Darkness vanished from the power of his lights, cause light erases
darkness.
Thanks to Him who gave us this blessing whose nature is
not overwhelmed with illusions*

Gathering (7) Prophet's Honesty and Credibility (ﷺ PBUH)

Prophet *Muhammad* (ﷺ) was well-known among his people for honesty before his Prophet hood, used to be called "*Al-Ameen*" which means (Trustworthy). No one could be called Al-Ameen unless he obtains the highest level of trustworthiness, sincerity and other highly manners.

Even his enemies could not oppose to this. *Abu Jahl*, despite of his hatred to the Prophet ﷺ and disbelief in him, he knows pretty well that he is honest, that is why when he was asked by a man "Is *Muhammad* Honest or a liar?" *Abu Jahl* said to him: Oh man! I swore by *Allah* that he is honest and he never told lies, but if Bani Qusai "a tribe" won the Leadership, Water Supply to Pilgrims, minister ship and prophecy, then what is left for *Quraysh* ?! (it means that is he against the Prophet out of pride".

Another example is *Abu Sufyan*. He was – before embracing Islam- among those who hated the Prophet *Muhammad* ﷺ most, but when he was asked by *Heraclius* [about the Prophet ﷺ], Did you ever accused of lying before saying what he has said?"

Abu Sufyan answered: "NO".

Then *Heraclius* said: I asked you if you ever accused him of lies before his declaration, you answered "NO", then I knew that if he could not lie to you, he would not lie about *Allah*."

Also *Khadijah* ﷺ "Prophet's wife" when the Prophet came back to her shivering out of fear and saying to her after the revelation was reviled first to him in the cave of *Hiraa*, "wrap me up " she said: "*rejoice, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.*" [by *Bukhari & Muslim*].

Ibn Abbas ﷺ Narrated: "When the Ayah (verse) "*And warn your closest kinsmen. Al-Shuara* (214), Prophet *Muhammad* ﷺ went out and climbed the of hill of *Al-Safa* and shouted to attract their attention: they said: who is this? They gathered around him. he addressed them by saying: "if I say to you that an army is in the valley preparing to raid on you, would you believe me? They replied: yes, we never tried you with lying. Then he ﷺ said: "*I am here to warn you of a severe punishment*" [by *Bukhari & Muslim*].

Prophet's honesty and integrity ﷺ cause the polytheists confusion in judging him. Once they would say he was a lying magician, then they would say he

is a poet and sometimes they say he is a clergyman and sometimes he is a mad man. They also blamed each other on that because they knew that he was free from all these ugly titles.

An-Nadr Ibn Al-Harith who severely harmed the Prophet ﷺ said to *Quraysh* : Oh *Quraysh* , by *Allah*, you have been afflicted by something you never experienced before. *Muhammad* was, since his childhood, the most wise, truthful and trustworthy among you young, but when you saw his grey hair at his temples and said to you what he has just said, you said he is a magician, I swore by *Allah* he is not, and you said: a clergyman, I swore by *Allah* he is not. You also called him a poet and that he was mad.. then he said: Oh *Quraysh* , look into this matter, by *Allah* you are going through some unprecedented experience.

Prophet's honesty (ﷺ) was the direct cause of *Khadijah*'s wish to be his wife as he was in charge of her business in Al-Sham Area "Syria, Jordan and Palestine", and she learned from her *Servant*, *Maysarah*, of the honesty of the Prophet (ﷺ).

Prophet's well known honesty even made the non-believers of *Quraysh* – although- they disobey him, entrust him with their money and precious things, and when he (ﷺ) decided to immigrate to *Medinah*, he charged *Ali* to return them to owners.

A prove of his honesty ﷺ *Quraysh* polytheists – despite their disbelief of the Prophet – they trusted him for their money which they put in his custody. When the Prophet ﷺ was allowed to immigrate to *Medinah* he left *Ali* ﷺ behind him in *Makkah* to handover these deposits to their owners.

The greatest trust implemented by the Prophet ﷺ and fulfilled to the utmost degree was the *Wahi* “the revelation” and the message that *Allah* charged to him to convey to people. He completed his message with the utmost degree and perfect way. He opposed the enemies of *Allah* with argument and evidence, and by force when needed. *Allah* helped the Prophet conquer lands and opened hearts of believers to his message, believed in him and supported him until the word of *Allah* has prevailed and Islam spread eastward and westward and the religion of Islam has entered every house and hut. May *Allah* bestow his peace and blessings upon Prophet *Muhammad*.

Gathering (8) Prophets' Covenant & Good Omen of Muhammad (ﷺ) (PBUH)

Allah said in the *Quran*:

"And (remember) when Allâh took the Covenant of the Prophets, saying: 'Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad (peace be upon him)) confirming what is with you; you must, then, believe in him and help him.' Allâh said: 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said: 'We agree.' He said: 'Then bear witness; and I am with you among the witnesses (for this).' (3:81-82)

Ali Ibn Abi Talib and his cousin Ibn Abbas ؓ said: "Allah never sent a Prophet without committing him to believe in Muhammad ﷺ and to support him should he be sent during his lifetime; and that he should commit his followers to do so if Prophet Muhammad is sent during their lifetime. Al-Suddi Narrated similar text.

Allah ﷻ quoted in the Quran Prophet Abraham's supplication (عليه السلام) said:

"Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad (peace be upon him)) who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise." (2:129)

Ibn Katheer explained: "Allah ﷻ mentions the completeness of the invocation of Abraham ؑ to the people of Haram (Makkah Masjid) that Allah send them a Messenger from among themselves (from Abraham's offspring. This invocation coincided with Allah's predestined will to send Muhammad (ﷺ) as a Messenger to the gentiles and to all other races of mankind and Jinns as Imam Ahmad Narrated from Al-Irbad Ibn Sariyah that Allah's Messenger said: "To Allah, I am the Seal of Prophets while Adam was still formed of clay. I will inform you how it begins: the supplication of my grandfather Abraham, Son of Mary's, Isa (Jesus Christ's) good news of me and the dream which my mother saw, that is what Prophets' mothers see in their dreams".

The Prophet's ﷺ was always mentioned among people until the last Prophet of Children of Israel, Isa ؑ explicitly mentioned Prophet Muhammad's

name in his speech to the *Children of Israel* and said to them, as quoted in the holy Quran:

*"O children of Israel, indeed I am the Messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name is Ahmad."*¹⁴ (61:6)

This is why he said in this *Hadith*¹⁵:

*"the supplication of my grandfather Abraham, and Son of Mary's (Jesus Christ's) good news of me.."*¹⁶

As for the Prophet's excellent qualities and his high manners in the old scriptures, are obvious from the *Quran* verses as *Allah* said:

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (peace be upon him)) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them" (7-157)"

Ata'ah Ibn Yasar Narrated: "I met Abdullah Ibn Amro Ibn Al-A'as ؓ and said to him: "tell me how Prophet Muhammad ﷺ was described in *Torah*? He said: "Yes, I swore by *Allah* that he is described in *Torah* like he is in the *Quran* *"O Prophet (Muhammad (peace be upon him))! Verily, We have sent you as witness, and a bearer of glad tidings, and a Warner, (33:45), and a sanctuary for those who can neither read nor write. You are my Servant and Messenger. I named you Al-Mutawakil (Dependent on me). You are not rude or discourteous nor noisy in markets. You do not compensate a sin for another, rather you are a forgiver, and that you shall not die before Allah amends through you the altered religion until they say "La Ilaha Illa-Allah"*.¹⁷ Through him *Allah* will open blind eyes, deaf ears and closed hearts. Narrated by Al-Bukhari

Al-Bayhaqi Narrated from Ibn Abbas ؓ who said: "Al-Jarud Ibn Abdullah ؓ came and accepted Islam. He said to the Prophet ﷺ: I swear by *Allah* who sent you with the truth that I found your description in the Gospel and the virgin's son, Isa ؑ "the son of Mary" gave tidings of you.

¹⁴ Another name of prophet Muhammad

¹⁵ Hadith "Prophet's saying

¹⁶ Tafseer Ibn Katheer (1/243)

¹⁷ There is not God but Allah.

Abu *Musa Al-Asha'ri* ؓ Narrated that *Al-Najashi* “*Negus* said: "I bear witness that *Muhammad* is the *Messenger* of *Allah*, and whose good tidings were given by *Jesus*. If I were not in my position "as a king" and responsible for my people, I would have traveled to him (*Muhammad*) and carry his shoes. [Narrated by Abu Dawud]

Gathering (9) Prophet of Mercy (1) (ﷺ PBUH)

Merciful to His Enemies:

The Prophet was a Mercy to all mankind. He was described by *Allah* ﷻ as such by saying:

"And We have sent you [O Muhammad] not but as a mercy for the 'Alamîn (mankind, jinn and all that exists)" (21:107)

And the Prophet ﷺ said: *"Indeed I was sent as a Mercy"*. (Narrated by Muslim)

His mercy ﷺ encompasses both believers and nonbelievers. when *Al-Tofayl Ibn Amr Al-Dousy* gave up hope that his tribe would accept Islam, he went to the Prophet ﷺ and said: O Messenger of Allah! *Douse* (the name of his tribe) disobeyed you, pray to Allah to punish them. Then the Prophet ﷺ faced *Al-Qiblah* (The Ka'aba which Muslims face when praying) and raised his hands. His companions thought *Douse* would be destroyed for sure if the Prophet asked Allah to do so, but he Prophet of Mercy said: *"O Allah, guide Douse to the truth and bring them to Islam"*. [by Bukhari & Muslim].

So, the Prophet prayed for their guidance and not for their punishment. He intends good for people and hoped for their progress and salvation.

The Prophet went to Taif (city near *Makkah*) to invite its tribes to Islam but they met him with rudeness, disdain and ridicule and encouraged their fools to stone him until blood drops out of his heels. (ﷺ).

Ayshah May (Allah Be Pleased with her) Narrated what happened after that by saying: I said to the Prophet (ﷺ): 'Have you encountered a day harder than the day of the battle) of *Uhud*?¹⁸' The Prophet replied, *"I suffered a lot than that from your people, the worst of which, was the day of 'Aqaba when I presented myself to Ibn 'Abd-Ya Lail Ibn 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow and worries, and proceeded on, and was preoccupied till I found myself at Qarn Ath-Tha'alib where I lifted my head towards the sky to see a cloud has shaded me. I looked and found Gabriel (ﷺ) in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.'* The Angel of the

¹⁸ Name of battle.

Mountains called me and said, "O Muhammad! Indeed Allah has heard what your people have said to you and how they respond to you. I am the angel of the mountains and Allah sent me to you to order me whatever you wish. What do wish? If you wish I could crush them between the two mountains of Makkah". The Prophet replied, "No, rather I hope that Allah will bring out from their loins children who will worship Allah Alone and without any other partners beside him." (Bukhari and Muslim).

This is the prophetic mercy that enables the Prophet ﷺ forgets his bleeding wounds and broken heart and remembers only how to do these people good and bring them out of darkness to lightness and guide them to the straight path.

After the Prophet conquered *Makkah* and entered the city with ten thousand worriers, *Allah* gave him control and rule over those who harmed, and expelled from *Makkah*, conspired to kill him, drove him out of his home land (*Makkah*), killed his companions and tortured them to leave Islam.

One of the Prophet's companions said, after this great victory: "today is the massacre day", but the Prophet said: "*Today is the day of Mercy*".

The Prophet then stood up for those defeated "the non-believers" gazing at him with open eyes and trembling hearts out of fear, waiting to hear this victorious leader's would do to them. They were accustomed to betrayal, avenge and mutilation of Muslims killed in *Uhud* and other battles¹⁹, but the Prophet ﷺ said to them:

"O people of Quraysh what do you think I would do to you?". They replied "good!". You are a bountiful brother begotten from a bountiful brother. The Prophet ﷺ replied: "*you are free to go*", they left as if they were retrieved from graves.

Such complete forgiveness was a result of the great mercy in the Prophet's heart which was so great to encompass even his enemies who harmed him and his companions most. Without such mercy, such forgiveness could not have happened. The Prophet's words were so true when he said: "*I am a bestowed Mercy*" [Narrated by *Al-Hakem*].

¹⁹ They expected the same from the prophet.

Gathering (10) Prophet of Mercy (2) (ﷺ PBUH)

Prophets Mercy towards Animals and Inanimate Things

We have mentioned that the prophetic mercy included not only the monotheistic Muslims but also the non-believers. We can here add that the Prophet's mercy went on to cover animals and even the non-organic bodies". The Prophet ﷺ said: *"While a man was walking in a road, he felt very thirsty, he found a well, descended, quenched his thirst and climbed up again. There was a dog panting and licking the soil due to thirst. He said to himself, 'This dog is suffering the thirst I suffered from.' So, he went down the well again, filled his shoe with water, holding it with his mouth, climbed up and gave it to the dog to drink. Allah thanked him for that deed and forgave him."*

Prophet's companions then asked, "O Messenger of Allah, will we be rewarded for being kind to animals? He ﷺ replied: *"Yes, there is a reward in every living creature"*. [by Bukhari & Muslim].

Based on this general rule "Yes, there is a reward in every living creature", the Prophet ﷺ had precedence over all associations and organizations caring about animal rights and defending them. He ﷺ preceded them hundreds of years when he also said:

"a woman was tortured in hell because of a cat. She imprisoned it until it died of starvation. She neither fed it nor freed it to feed itself". [by Bukhari & Muslim].

By this, the Prophet meant to teach his companions how to treat animals with kindness and lenity, and to show them that killing animals unlawfully or cause their death could lead to torture in hell, may Allah protect us. This is not known to man made rules which are applied today.

Prophet Muhammad ﷺ also warned against killing animals for no reason by saying: *"Any person who killed a bird or bigger animal without right, will be asked for this kill on the Day of Judgment"*. The Prophet's Companions asked: O Messenger of Allah, what is its right?, the Prophet (ﷺ) said: *"it's right is to slaughter it fear eating it and not only cuts off its head and throw it away"*. [Narrated by Al-Nasa'i]

Prophet Muhammad ﷺ ordered Muslims to be kind when slaughtering animals. He ﷺ said: *"Verily Allah has enjoined goodness in everything; so when you kill, kill in a good way and when you slaughter, slaughter in a*

good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably". [Narrated by Muslim]

A Muslim Scholar mentioned that some of the westerners accepted embraced Islam when they heard about Islamic Teachings related to slaughtering of animals. This shows the perfection of Islam in every aspect. All praise be to Allah the almighty.

Prophet Muhammad ﷺ also said: "*Do not use any living thing as a target*". [Bukhari & Muslim].

He ﷺ meant by this, not take any living animal as a target to shoot at as this deed contradicts with the Mercy which should be part of a Muslim's qualities. The Prophet ﷺ was against injustice and oppression practiced even against animals and was one of his concerns. One day the Prophet entered a garden owned by one of *Al-Ansar*²⁰ in *Medinah*. There he found a camel which upon seeing the Prophet, it moans and its eyes shed tears. The Prophet ﷺ walked towards it and stroked its head. It calmed down. Then the Prophet ﷺ said:

"who is the owner of this camel?" a young man from *Al-Ansar* said: "I am, O Messenger of Allah. The Prophet said to him: "*can't you fear Allah in dealing with this animal which Allah offered you? It complained to me that you starve it and exhaust it in its work*". [Narrated by Abu Dawud and authenticated by Al Al-Bani]

Even animals had their share in the Prophet's mercy. *Al-Bukhari* Narrated: when the *Menbar*²¹ was built for the Prophet, the Palm Tree beside which he ﷺ used to deliver his preachment cried out like a baby. The Prophet ﷺ descended from the *Menbar* and hugged it while it was moaning like a child. The Prophet then said: "*it cried for what it was hearing of Allah's mentioning*".

Whenever *Al-Hasan* "Prophet's nephew" Narrated this *Hadith* and cries and says: "O Muslims, that piece of wood²² missed the Messenger of Allah, and you are more worth to do so²³.

²⁰ Muslims in Medinah who welcomed the Prophet ﷺ and his companions and supported him.

²¹ Pulbit.

²² The Palm tree.

²³ Fat'h Al Bari (6/602)

Gathering (11) Prophet of Mercy's Merits (ﷺ PBUH)

You should know that our Prophet's ﷺ Merits and Virtues are infinite, including:

- 1- The fine qualities and good manners of Prophet Muhammad ﷺ for which Allah ﷻ praised him in the *Quran* by saying:

"And verily, you (O Muhammad) are on an exalted standard of character" (68-4).

The Prophet also said: *"I have been sent to perfect good manners"*.
[Narrated by Attabarani]

- 2- Allah praised his mercy and sympathy towards his followers and all mankind as Allah said in the *Quran*: "

"And We have sent you (O Muhammad (peace be upon him)) not but as a mercy for the 'Alamîn (mankind, jinn and all that exists)"(21: 107). And said: "... And He is Ever Most Merciful to the believers. (33:43) And: "And by the Mercy of Allâh, you [O Muhammad] were lenient with them. And had you been rude [in speech] and harsh-hearted, they would have broken away from you". (3-159)

The Prophet also said: *"I am a bestowed mercy"*. [Narrated by Al-Ha'kim and authenticated by Al Al-Bani].

- 3- Allah ﷻ took care of him since his birth. Allah said in the *Quran*: *"Did He not find you (O Muhammad (peace be upon him) an orphan and gave you a refuge? ﷻ And He found you unaware (of the Qur'ân, its laws, and Prophet hood) and guided you? ﷻ And He found you poor and made you rich (self-sufficient with self-contentment) (6-8)*

- 4- What was mentioned in the *Quran* about expanding²⁴ the Prophet's chest and Spreading his fame as Allah said in the *Quran*: *"Have We not opened your breast for you (O Muhammad) ﷻ And removed from you your burden ﷻ Which weighed down your back? ﷻ And have We raised high your fame?" (91: 1-4)*

²⁴ Accepting God's message.

- 5- "Being the seal of the Prophets as Allah said in the holey *Quran*: *"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets"* (33:40)

The Prophet also said: *"My example and the example of Allah's Messengers before me is just like a man who wonderfully built a house completely but one brick in one of its corners. People were circling the house astonished with its beauty and say: can't you put a brick here to complete your building? I'm that brick"*. [by Bukhari & Muslim].

- 6- He ﷺ was favored over other Prophets as he (ﷺ) said: *"I was favored over other Prophets and Messengers in six things: I have been given full, concise and comprehensive control of the meaning of words, Supported by fear [my enemy fear me], full control of words, granted victory by fear, gains are permitted to me, earth was made for me as source of purity and Masjid, I was sent to all mankind and Jinni's and I am the seal of the Prophets"* [Narrated by Muslim]

- 7- He ﷺ is the most pious and most honorable among people as evidenced by Prophet's saying: *"I am Muhammad Ibn Abdullah Ibn Abdulmotallib!. Allah ﷻ created creation and made me among the best, then he divided them into two divisions and placed me among the best of them. Then he divided them into tribes and placed me in best tribe, then He ﷻ made them into houses (families) and created me among the best. So I am the best of you in house and in myself"*. [Narrated by Ahmad, Abu Dawud and authenticated by Al-Albani]

- 8- He ﷺ is the owner of the trough "Hawdh" and the intercessor on the Day of Judgment as He ﷺ said: *"I am your precedent at the trough waiting for you. Some of you will be brought up before me, but when I recognize them they will be taken away from. I will say, O my Lord' my companions! But there will be said to me, 'you do not know what they have innovated after your death'"*. [Narrated by Bukhari]

The Prophet also said:

"Every Prophet had a supplication to make, and were accepted by Allah. I saved my supplication to mediate for my Ummah "followers" on the Day of Judgment" [by Bukhari & Muslim].

- 9- Prophet Muhammad will be the Leader of people on the Day of Judgment as he said: *"I will be the leader of the children of*

Adam on the Day of Judgment, without pride. in my hand will be the flag of thankfulness, without pride. No Prophet, Adam and others, but will be under my leadership and I will be the first intercessor and the first whose intercession is accepted, without pride" Narrated by Ahmad, At-Tirmidhi and authenticated by Al-Albani.

- 10- He ﷺ will be the first to enter Paradise on the *Day of Judgment* as he said:

"I will be the first to knock Paradise's door. The Guard will ask who is it? I will say: I am Muhammad'. The Guard will say: I will stand up and open for you, I did not do it for anyone before you and will not do for anyone after you" [Narrated by Muslim]

- 11- He ﷺ is the best example for every human who hopes for Allah's forgiveness, to enter Paradise and to be saved from hellfire. Allah said in the holy *Quran*:

"Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. " (33:21)

- 12- He ﷺ was far above expressing his own inclinations. In fact, all he said about his religion and Sharia were part of the revelation and free of any falsification. Allah said in the *Quran*:

"Nor does he speak out of desire ﴿٥﴾ It is naught but revelation that is revealed" (53:3-4)

Gathering (12)

His Birth, Breast Feeding and Allah's Protection of Him

(ﷺ PBUH)

Prophet Muhammad ﷺ was born on Monday of the month of *Rabee Al-Awaal*. It was said that His birth occurred on the second, eight, tenth and twelfth of the month. *Ibn Katheer* said: "the correct news is He ﷺ was born in the "elephant year". This was stated by *Ibraheem Ibn Al-Mundhir*, the *Sheikh* of *Al-Bukhari*, and by *Khaliefa Ibn Al-Khayyat* and agreed by others.

Scholars of biography said: When Prophet's mother *Aminah* became pregnant with him, she said she he was not heavy, and when she gave birth to him, light came out with him and lit between east and the west.

Ibn Asakir and *Abu Nua'ym* Narrated from *Ibn Abbas* ؓ: When the Prophet ﷺ was born, *Abdul-Muttalib* (his grandfather) made *aqeeqah* (slaughtered a ram) and named him *Muhammad*. He was asked: "O *Aabu Al-Harith*, why did you name him "*Muhammad*" and not named him after his ancestors? He said: "I wanted him to be praised by *Allah* in the sky and by people on earth."

His Father's Death

His father died when he ﷺ was a fetus in his mother's womb. It was also said it was few months after his birth, but the first news is more acceptable.

Breast Feeding

He ﷺ was breastfed by *Thuwayba*, *Abu Lahab's Servant* for few days. *Abu Lahab* freed her out of his joy for the birth of this new born baby. Then he was sent to *Bani Sa'ad* to be breastfed by *Halimah Al-Sa'adiyyah*. He stayed with *Halima* among *Bani Sa'ad* for about five years where the angles cut his chest open, took out his heart, washed it and extracted the share of ego and Satan therefrom. Then *Allah* ﷻ filled it with light, wisdom, kindness and mercy and they returned his heart to his chest ﷺ.

Halima feared for this after this incident and returned him to his mother and informed her of such incident, but did not arouse here fear.

Al-Sauhayli explained: "this purification happened twice":

First: In his childhood to protect his heart from Satan's deductions.

Second: When *Allah* ﷻ willed to raise him to his divine presence lead the angles of heavens in their prayer, therefore he was purified internally and externally and his heart was filled with wisdom and belief.

His Mother's Death

When the Messenger of *Allah* ﷺ reached the age of six, his mother, accompanied by *Um Ayman*, took him to *Medinah* to visit the uncles of his maternal grandfather, *Bani Udai Ibn Al-Najjar*. She stayed with them for a month and died in *Al-Abwa'a* on her return journey to *Makkah*.

When the *Messenger* of *Allah* ﷺ passed by *Al-Abwa'a* again during his journey to *Makkah* in the year of conquest of *Makkah*, He ﷺ asked *Allah's* permission to visit his mother's grave and he was permitted. He ﷺ cried and caused his companions to cry and said to them: "*visit these graves because they remind you of death*". Narrated by *Muslim*.

After his mother's death, *Um Ayman* took care of him, she was a *Servant* he ﷺ inherited from his father. His grandfather *Abdul-Muttalib* became his guardian, but when he ﷺ was eight years old, his grandfather *Abdul-Muttalib* died after he gave him to his uncle *Abu Talib* to take care of him he was the best guardian of him. When the Prophet ﷺ was chosen by *Allah* to receive the revelation, *Abdul-Muttalib* supported completely and defended him although he did not believe in his message until his death. Because of his support to the Prophet, *Allah* has lessened his punishment in hell as the Prophet *Muhammad* (ﷺ) said.

Allah Protected him from Paganism Tarnish

Allah ﷻ has protected Prophet *Muhammad* ﷺ since his childhood and purified him from evil practices of the era of ignorance before the emerge of Islam. Allah ﷻ made idols hateful to him. He ﷺ never worshiped or dignified an idol or drink alcohols or joined the youths of *Quraysh* ill manners. He ﷺ was far away from any share and had noble morals and actions. He ﷺ was known among his people as “the honest” as noticed his purity and truthful speech. They always accepted his judgments and respected his opinions. This was clearly demonstrated in the story of the black stone when he advised them to bring a mantle, put the stone in the middle of it, and ordered the chiefs of the tribes to lift it up holding each of the corners of the cloth. Then, he ﷺ grabbed the stone by his own hand and put it in its place. People’s anger calmed down and the imminent war between them was avoided. By this people felt happy, anger quenched and saved people from tribal war.

Gathering (13) Prophet's Marriage (ﷺ PBUH)

At the age of 25, Prophet *Muhammad* ﷺ married *Khadijah* in her 40th year of age. This happened after the Prophet ﷺ had travelled with her servant *Maysarah* to Bilad Al-Sham "Syria & Palestine" to trade for her. During this trip, *Maysarah* was impressed by the Prophet's high qualities and honesty. Upon their return to *Makkah*, *Maysarah* informed his mistress of his observation about *Muhammad*. She proposed to him to marry her ﷺ accepted her proposal and married her.

Khadijah May Allah Be Pleased with her died three years before the Prophet's ﷺ Hijrah to *Medinah*. The Prophet spent 25 years with her and she was his only wife until she died at the age of sixty five. The Prophet was 50 years old then. After her death, Prophet *Muhammad* ﷺ married several women for noble causes, refuting what a number of orientalist and opponents' claimed that Prophet ﷺ was, in these, marriages driven by lust and pleasure. How can this be true when He ﷺ stayed with *Khadijah* - who was 15 years older than him - for 25 years without marrying another woman until she died, and after his youth and sexual desire had declined down? Had the Prophet's sexual desire and pleasure abated all these and then suddenly catch in his 50th year of age? This is illogical.

Many of the western scholars and intellectuals considered this allegation as ridiculous. The Italian researcher, doctor Laura vicia Fa-Glery said: *Muhammad* during his youth where his sexual drive was the highest and in spite of living in such Arab society before Islam where marriage as a social institution was almost absent or nonexistent, and where polygamy was the basis and where divorce was so easy, yet Prophet *Muhammad* ﷺ did not marry another wife and more than once until after *Khadijah* died when he was at the age of 50.

All Prophet's subsequent marriages were for social or political reasons. He intended to honor those pious women by marrying them on one hand, and to strengthen his relations with some tribes and leaders on the other to pave the way for Islam to spread out. With the exception *Ayshah* May Allah Be Pleased with her, All the women that Prophet *Muhammad* ﷺ married after *Khadijah* were not virgins nor they were young. Does this mean that he was lustful?

Prophet *Muhammad* ﷺ was a man not a god. His marriages could also be driven by his desire to have a son as all his sons born by *Khadijah* had died. Without much sources of income, he took this burden of supporting a big

family and always extended fair treatment to all of them and never claimed his right to separate from any of them.

He ﷺ followed the example and practice of the former Prophets such as *Moses* ﷺ and others who seem to have not been objected to by their followers for their polygamies. Could this be due to us not knowing the details of their personal lives, while we know everything about the family life of the Prophet *Muhammad* (ﷺ)?

His Wives (ﷺ)

After *Khadijah*'s death, He ﷺ married *Sawda Bint Zema'a*, then *Ayshah Bint Abu Bakr Al-Siddiq* who was the only virgin among his wives. Then He married *Hafsah Bint Umar Ibn Al-Khatib*, then *Zaynab Bint Khuzayma Ibn Al-Harith*, then *Um Salamah*, *Hind Bint Omayya*, then *Zaynab Bint Jahsh*, then *Juwayriyah Bint Al-Harith*, then *Um Habibah*. After conquering *Khaibar* he married *Safiyah Bint Huyay* then *Maymounah Bint Al-Harith* and was the last woman he married. May All be pleased with all of them.

Gathering (14)

The Prophet and Women (1)

(ﷺ PBUH)

Islam's never stop accusing Islam of being unjust to women, oppressed them, deprived them from their rights and considered them not more than *Servants* and source of enjoyment for men.

This falsehood is refuted what has been authentically Narrated about the Prophet's practices of honoring woman, respect them, accept their advice, caring for them, being just to them and giving them all their rights which exceed women's utmost dream at that time.

Before Islam, Arabs - by nature – hated to have daughters and considered them as a source of disgrace. Some Arabs were even known to have buried their female children. The *Quran* pictured this by saying:

"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief ﴿٥٨﴾ He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision" [16:58-59].

During the paganism era "before Islam", if a husband dies, his wife will be inherited by his sons and relatives who could, if they want, marry her to one of them or deprive her from getting married for her life. Islam negated this practice by its just rules which ensure women and men rights alike.

Prophet *Muhammad* (ﷺ) equaled between men and women in all aspects of life by saying: "Women are sisters of men", (Narrated by *Ahmad*, Abu Dawud and Al Termidhi). In Islam there is no conflict between men and women as being pictured by infidels, it is rather brotherly relations and cooperation between the two sexes.

The holy *Quran* stressed on equality of men and women in belief, work and reward. *Allah* said in the holy *Quran*:

"Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord - Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Sawm (fast) (the

obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues Allâh has prepared for them forgiveness and a great reward (i.e. Paradise). (33:35)

Allah also said:

"Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit." (40:40)

Prophet Muhammad ﷺ demonstrated his love to woman by saying: "Out of your world I love three things, women, perfume and my utmost love is the Salat "prayers".)Narrated by Ahmad, Al-Nasa'I - authenticated by Al-Albani). So if the Prophet ﷺ loves women, how can he oppress them or scorn them?

As Allah ﷻ negated the custom of hating females and burying them alive, the Prophet ﷺ also annulled this ill practice of burying them alive and encouraged raising them well and treating them nicely. He ﷺ said: "Who he brings up two females until they mature, he will come on the Day of Judgment as this— brining his two fingers together". [Narrated by Muslim]. This is an indication of his high position and proximity to the Prophet (ﷺ) just for having taken care of his female daughters until they are fully grown up.

The Prophet also ﷺ said: "who he has three daughters or three sisters, or two daughters or two sisters and treated them well and feared Allah in his treatment with them, paradise will be his reward". Narrated by Al-Termidhi and authenticated by Al-Albani.

The Prophet ﷺ was keen and concerned for educating women. He ﷺ assigned one day for them and asked them to gather so that he can come and teach them what Allah has taught him. (Narrated by Muslim)

Prophet Muhammad (ﷺ) did not consider women as prisoners in their homes as non-believers claim, on the contrary, He ﷺ allowed women to leave their homes to satisfy their own needs, to visit their relatives, to visit the sick and allowed them to trade in the market so long she keeps modesty and wearing hijab "Islamic Costume". The Prophet ﷺ also allowed women to go to the Masjid and asked men not to prevent them from doing so by saying: "Do not prevent women from going to Masjids". (Narrated by Ahmad and Abu Dawud)

He ﷺ urged for treating women kindly, saying: "*Do good to Women*". [by Bukhari & Muslim]. This necessities good treatment, respect of their rights, respect their feelings and avoid harming them in any way.

Gathering (15)

The Prophet and Women (2)

(ﷺ PBUH)

The Prophet ﷺ encouraged husbands to spend from their money on their wives. The Prophet Said: *“You (man) will never spend an outlay for the sake of Allah without being rewarded by Allah almighty even on whatever ever you feed to your wife”*. [by Bukhari & Muslim].

Further, the Prophet considered expenditure on the ones family as one of the best expenditures a man can do. The Prophet said: *“The best Dinar (currency) is the Dinar that man spends on his family”*. (Narrated by Muslim)

Prophet Muhammad ﷺ also said: *“If a man gives his wife a drink, he is rewarded.”* (Narrated by Ahmad and authenticated by Al-Albani)

When *Al-Irbaadh Ibn Sariyah* heard this *Hadith*, he hastened to the source of water, brought some water to his wife and gave her to drink, and told her about the *Hadith* he heard from the Messenger of Allah ﷺ.

This is how the Prophet ﷺ taught his companions to treat women nicely, to be sympathetic to them, provide them with all the benefits they need, spend on them the proper way.

The Prophet ﷺ made it clear that good treatment of women is a sign of nobility and generosity of man. The Prophet said: *“The best of you is the best to his wife”*. (Narrated by Ahmad and Al-Termidhi).

He ﷺ forbade hatred of one's wife and said: *“A male believer should not hate a female believer (his wife) if he hates one trait of her and liked another”* (Narrated by Muslim).

As such, the Prophet ﷺ ordered men to look for the positive aspects and praise them in their wives and neglect their negative aspects and mistakes, since concentrating on mistakes and living with them for long spoils the life of the husband and wife and make them dislike each other.

Prophet Muhammad ﷺ prohibited beating women and said: *“Do not beat the male servants of Allah.* (Narrated by Abu Dawud.) He ﷺ warned those who harm women by saying: *“O Allah, care for the rights of the two vulnerable one: the orphan and the woman.”* (Narrated by Ahmad and Ibn Majah)

This means that he who oppresses these two categories will not be relieved by Allah and will be vulnerable to punishment in this life and thereafter.

He ﷺ also forbids men and women (husbands and wives) from disclosing the secrets of each other. The Prophet said: *“The most evil of men on the Day of resurrection is the one sleeps with his wife and then spreads the news”* (Narrated by Muslim)

The Prophet ﷺ also honored women by forbidding husbands from mistrusting or suspecting their wives and probing their mistakes. *Jabir* reported: *“The Messenger of Allah ﷺ forbids men from surprising their wives at night by coming home, suspecting betrayal or seeking mistakes.”* (Bukhari and Muslim)

As for the Messenger of Allah’s ﷺ conduct with his wives, it was the most sensitive and kind. *Al-Aswad* reported: “I asked *Ayshah* ﷺ “Prophet’s wife”, how the Prophet was (behavior) with his wives? She replied: “He practiced what his wife does, meaning that he assisted them in their daily work at home. But, when it is time for prayer, he would go for the prayer. (Al-Bukhari).

He ﷺ would appease his wives, pleases them with pleasant conversations and sweet and compassionate words.

For example: When He ﷺ said to *Ayshah* *“I am a ware of your anger and satisfaction”*. She said: “How do you know that O Messenger of Allah?” He ﷺ Said:

*“When you are content with me, you say, Yes, by the Lord of Muhammad”
But when you are angry with me you say, No, by the Lord of Abraham.”*

She said: “Yes, by Allah, O Messenger of Allah ﷺ; I only abandon your name. (Bukhari & Muslim), meaning that your love is firm in my heart and will not change!

Prophet Muhammad ﷺ never forgot his wife *Khadijah* even after he death. *Anas* reported: “Whenever Prophet ﷺ receives a gift, he ﷺ would say: “Give it to so-and-so, because she was a fiend of *Khadijah*. (Al-Tabarani)

This is how Prophet Muhammad ﷺ honored and respected women. How could those calling for liberation of women ever compare to this?

Gathering (16)

The Prophet's Delegation and Invitation of His People

(ﷺ PBUH)

Prophet Muhammad ﷺ was chosen for prophethood at the age of Forty, which is the age of complete manhood. The angel descended on him in the cave of *Hira'a* on Monday, 17th of Ramadan. When the revelation is descended on him, it was difficult for him, his face changes and his forehead sweats.

When the angle *Gabriel* عليه السلام descended first on him, he said to him:

“Recite”. He ﷺ replied: “*I am not the one who can recite*”. The angle then embraced him hard until he was exhausted and said: “*Recite*”, He ﷺ said: “*I am not the one who can recite*”. This action was repeated three times. Then the angel said: “*Recite in the name of your Lord who created (1) Created man from a clinging substance. (2) Recite, and your Lord is the most Generous (3) Who taught by the pen (4) Taught man that which he knew not.*” (96:1-5)

The *Messenger of Allah* returned to *Khadijah* رضي الله عنها trembling and told her about what he ﷺ had seen. She reassured him saying: Cheer up, by *Allah*, *Allah* will never disgrace you. You keep ties with relatives, speak up the truth, you help the weak, give the needy the needy, welcome and entertain the guests and assist those afflicted by misfortune.”

Thereafter, she took him ﷺ to her cousin, *Waraqah Ibn Nawfal* who embraced Christianity in the pre-Islamic paganism time. He used to write down the scripture in Hebrew. He had written part of the Gospel in Arabic – as much as *Allah* ﷻ willed him to write. He was old man who lost his sight. *Khadijah* رضي الله عنها said to him, “O my cousin! Listen to what your nephew will say.” *Waraqah* said, “O nephew what have you seen?” Prophet *Muhammad* ﷺ told him what he had seen. *Waraqah* said to him, “This is the angel that *Allah* ﷻ sent to *Moses*. I wish I am young and I wish I will witness the time your people will drive you out (of *Makkah*). The Prophet ﷺ asked, “will they drive me out?”, “Yes” *Waraqah* replied, “No man came with what you have brought up and not been opposed”. Should I be alive at that time, I will strongly support you”. *Waraqah* died shortly after that.

Then, the revelation abated. The *Messenger of Allah* stayed as long as *Allah* ﷻ willed without experiencing anything related to the revelation. He was depressed longing for the revelation to descend again.

Then the angel appeared to him sitting on a chair between heaven and earth. He reassured him and informed him that he was truly the *Messenger of Allah*. When the Prophet ﷺ sees him, he was frightened and returned to *Khadijah* saying “*Wrap me up, cover me up*”. Then, *Allah* revealed to him: “*O you who covers himself [with a garment], (1)Arise and warn (2)And your Lord glorify (3)And your clothing purify*” (74:1-5)

Allah ﷻ ordered him in these verses to warn his people, invite them to *Allah*, to glorify *Allah* ﷻ and to purify himself from sins and misdeeds.

Prophet *Muhammad* ﷺ prepared himself to carry out this mission, as he knew for sure that he was the *Messenger of Allah*. He ﷺ obeyed *Allah* to the best of abilities, inviting everyone to *Allah*, the young ones and eldest, free men and slaves, men and women, black ones and the white. From every tribe, few people whom *Allah* willed their success in this life and hereafter have answered the call. They accepted Islam willfully and strongly. But, they were abused and tortured by the fool pagans of *Makkah*, and *Allah* ﷻ protected his Messenger ﷺ through his Uncle, *Abu Talib*, who was honored and obeyed by *Quraysh*. They feared harming his nephew Prophet *Muhammad* ﷺ since they knew how much he loved him. He was a follower of their religion, which made them more patient with him and did not openly show their hostility.

Ibn Al-Jawzi reported: Prophet *Muhammad* ﷺ concealed his *Da'wah* “invitation to Islam” for three years, then *Allah* ﷻ ordered him to declare it. *Allah* said in the Quran: “*Then declare what you are commanded and turn away from the polytheists.*” (15:94)

He ﷺ declared his *Da'wah* openly. But when *Allah* ﷻ revealed to him the verses “*And warn, [O Muhammad], your closest kindred.*” (26:214). The *Messenger of Allah*, went out, ascended the hill of *Safa* (near *Ka'bah*) and shouted to “to attract their attention”. They asked, “Who is shouting?”, *Muhammad*, they were told. They gathered around him. He said: “O people of ..(mentioned the names of their tribes), O children of *Abdu Manaf*, O children of *Abdul Muttalib*”, they assembled. Then he said: “*you see if I inform you that horsemen were down the valley behind this mountain ready to attack you, would you believe me?*”

They said: “Yes, you never lied to us”. Then he ﷺ said: “*I warn you of a severe punishment to come*”. His uncle, *Abu Lahab* said: “May you be ruined! Is this what you have gathered us for?” and got up. Then *Allah* ﷻ revealed to his messenger:

“*May the hands of Abu Lahab be ruined, and ruined is he.*” (111:1) to the end of the Surah. [Bukhari & Muslim].

Gathering (17)

His Patience for the Harm inflicted upon him (ﷺ PBUH)

The Prophet ﷺ was deeply involved in *Da'wah*, followed the path of advice and guidance. He ﷺ invited people to worship Allah ﷻ alone and associating no partners with him. He ﷺ called upon them to abandon the practices of their ancestors of polytheism, idols worship and all abominable acts and ill deeds. Only few of them believed in him while the majority did not.

Although Allah ﷻ had protected Prophet Muhammad ﷺ and safeguarded him through his uncle, *Abu Talib* yet, the Prophet ﷺ was harmed, abused and heavily hampered. In the seventh year of his prophethood, Prophet Muhammad ﷺ, *Abu Talib*, the children of *Bani Hashim* and *Bani Al-Muttalib*, Muslims and non-Muslims, resorted to the *She'b*²⁵ except *Abu Lahab*. When they entered the *She'b*, *Quraysh* decided to confine them there, not to reach any settlements with them ever, boycotted them, deprived them the right to trade and banned them from any aid until they handover the *Messenger of Allah* ﷺ to them to kill him. They wrote these terms of injustice on a sheet and hung it inside the *Ka'bah*. After the Prophet ﷺ entered into the *She'b*, he ordered his companions to immigrate to *Abyssinia* due to the increased abuse and oppression inflicted on by. This was the second immigration. About eighty three men and eighteen women immigrated. Some Yemeni *Muslims* joined them too.

He ﷺ and others remained in the *She'b* for almost three years suffering hardship and hunger. They were deprived any food except that was secretly smuggled to them until hunger forced them to eat the leaves of the trees. This continued until the tenth year of prophet hood, when few men of *Quraysh* destroyed the *Sheet* putting an end to this confinement, and the Prophet ﷺ and others were able to leave the *She'b*.

This same year, Prophet's wife, *Khadijah*, passed away. After two months, his uncle, *Abu Talib* died. By his uncle's death, *Quraysh* had better chance to harm and abuse him more than ever. They increased their hatred and fanaticism against him ﷺ²⁶.

Narrated in the Authentic *Bukhari & Muslim* book of *Hadith*, that the Messenger of Allah ﷺ was once praying near *Ka'bah* and *Abu Jahl* and some of his friends were sitting nearby. In the previous day, a She Camel was slaughtered. *Abu Jahl* said, who of you will bring the bowels of the she

²⁵ "Low area between two mountains".

²⁶ See "babul Khayaar fi seeratul Mukhtar".

camel and put it on *Muhammad*'s back while he is prostrating?" The most wretched person ever got up, fetched the bowels and when the Prophet ﷺ prostrated, he put it between his shoulders. They laughed leaning on each other. Then his daughter *Fatimah*, came and throw it away from the Prophet's shoulders and came forward swearing at them. When the Prophet ﷺ completed his prayers, he ﷺ raised his voice supplicating against them saying: "*O Allah, punish Quraysh*" three times. When they heard his voice, they stopped laughing fearing his supplication. Then He ﷺ said, "*O Allah, punish Abu Jahl Ibn Hisham, Utbah Ibn Rabi'ah, Shaybah Ibn Rabi'ah, Al-Waleed Ibn Utbah, Umayyah Ibn Khalaf and Uqbah Ibn Abi Muayt*". *Ibn Masud* said: "by Allah the one who sent *Muhammad* with the truth, I saw all the men he ﷺ named in his supplication dead on the day of *Badr* "the Battle"), then they were dragged and thrown in the *Qaleeb* of *Badr* "a Well".

Al-Bukhari Narrated, once a time, *Uqbah Ibn Abi Muayt* grabbed Prophet *Muhammad* ﷺ by his shoulders, squeezed his clothing around his neck strangling him severely. Then *Abu Bakr* ؓ came and pushed him away from the Prophet ﷺ "Do you kill a man who says Allah is my Lord".

When harm inflicted on him got more severe, he ﷺ went to *Taif* to invite *Thaqeef* tribes to Islam. He was only faced with obduracy, mockery and harm. They threw him with stones until his heels bled. He decided to return to *Makkah*. On his way back to *Makkah*, and when he reached – *Qarn Atha'alib* (place), he ﷺ looked up to the sky and found a cloud shading him and there was *Gabriel* ؑ sitting in the cloud and called for the Prophet ﷺ saying: "Indeed, Allah has heard what your people have said to you and how they responded to you. Allah therefore has sent you the angle of the mountains so you may order him to do whatever you like concerning them. The angle of the mountains then called upon the Prophet ﷺ saying: "Indeed, Allah has heard what your people have said to you and how they responded to you. I am the angle of the mountains, and Allah has sent me to you to order me whatever you wish to do to them. If you wish, I would crush them between the two mountains of *Makkah*. But the Messenger of Allah replied,

"No, rather I hope that Allah will bring out from their loins children who will worship Allah Alone and without any other partners beside him." (*Bukhari and Muslim*)."

Gathering (18)

Allah's Protection of His Prophet (ﷺ PBUH)

Allah said in the Quran,

"O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (5:67)

Ibn Khatheer, explained: "It means that Allah is saying to his Messenger, convey my message and I will protect you, support you and help you conquer your enemies. Do not fear them and do not grieve. No one of them will be able to harm you. Before this revelation, Prophet Muhammad ﷺ was guarded.

Example of how Allah protected his messenger. *Abu Hurayrah* ﷺ, Narrated that *Abu Jahl* said to his friends: "Does Muhammad cover his face with dirt in your presence? Yes, they replied. *Abu Jahl* said: "By Allaah and Al Uzzah²⁷, If I see him (Muhammad) prostrating, I will step on his neck (to disgrace him), and I will rub his face in the dirt. He then came to the Messenger of Allah while he was praying – alleged – to step on his neck. He was only seen shielding his face with his hands and running towards them. They asked: what happened? He replied, "between me and him ﷺ was a pit of fire, these people and wings!".

The Prophet ﷺ said: "Had he came closer to me, the angles would have cut off his limbs one after the other" (by Muslim)

Ibn Abbas ﷺ, Narrated: *Abu Jahl* said, If I see Muhammad praying near the Ka'bah, I will step on his neck. When this was reported to Prophet Muhammad, he said: "Had he done that, the angles would have seized him". (Narrated by Bukhari).

Jabir Ibn Abdullah ﷺ reported that the Messenger of Allah ﷺ fought in a battle when an opening was seen in Muslim ranks. A man called *Ghawrath Ibn Al-Harith* approached until he stood over the Messenger of Allah and said to him, "who can save you from me? The Prophet said: Allah. The sword fell from his hand and the Prophet took and to him: "who can save you from me now?". He said, be the best taker [of ransom]. The Prophet said: "I bear witness that there is no god but Allah and that I am his messenger". *Ghawrath* replied, No, but I promise not to fight you nor will I be with those fighting you." The Prophet then set him free. Upon his return

²⁷ Most revered idols of them.

he said, I come back to you from the place of the best man ever” Narrated by *Al-Ha'kim* who authenticated it as *saheeh*)

Anas ؓ reported: there was a Christian man who accepted Islam. He used to recite *Surah Al-Baqarah* and *A'al Imran* and write down for the Prophet ﷺ. He then reverted to Christianity and said: “*Muhammad* knew nothing but what I wrote for him”. So *Allah* caused him die and was buried. Next morning, he was found casted out of the grave. They said this is the deed of *Muhammad* and his companions because he defected from Islam; they dug him up from his grave. So, they dug deeper and buried him again. In the morning they found him casted out of the grave again. They said this is the deed of *Muhammad* and his companions because he defected from Islam; they dug him up from his grave. So, they dug deeper and buried him again. By morning, he was casted again from his grave. Then, they knew this was not a human act and left him as such. (Narrated by *Bukhari*)

In addition, *Allah* ﷻ saved his Prophet ﷺ from being assassinated by *Quraysh* who who planned for that by night. They had agreed to select a strong young man from every tribe of *Quraysh*. Each will be provided with a sharp sword and they should strike the Prophet all together, a strike of one man and kill him. In this way, his blood will be shed by all tribes of *Quraysh* and his clan, children of *Abdu Manaf*, cannot avenge against all the Arabs. *Gabriel* ؑ, ordered by *Allah* ﷻ, informed the *Messenger of Allah* of the plot of the polytheists and not to sleep in his mattress that night and that *Allah* ﷻ has permitted him to immigrate.

Also, *Allah* ﷻ protected his Messenger from the cunning of *Surakah Ibn Malik*, on his *Hijrah* (immigration) journey to *Medinah*.

Allah ﷻ also protected his Prophet ﷺ in the cave – on the way to *Medinah* – when his companion *Abu Bakr Al-Siddiq* said to him: O, Messenger of *Allah*! If just one of them had looked to his feet, he could have seen us”. The But the Prophet ﷺ replied:

“O’ *Abu Bakr*, what do you think about two companions, *Allah* is accompanying them?” (Al-Bukhari)

Ibn Khateer said, also “*Allah* ﷻ protected his Messenger ﷺ from the people *Makkah* (the influential, the brave, the envious, the stubborn and the wealthy) who opposed him ﷺ with all they have of hatred and hostility and were always at war with him, day and night. *Allah* ﷻ protected his Messenger by the great means that He ﷻ the most knowledgeable the most wise, the he created for this purpose. *Allah* ﷻ protected him ﷺ at the beginning of the revelation through his uncle, *Abu Talib*, who was prominent and influential leader in *Quraysh* and in whose heart *Allah* ﷻ has created great natural not religious love for *Muhammad* the Messenger of *Allah* ﷻ. Had he (*Abu Talib*) accepted *Islam*, the people of *Makkah* could

have dared more against him, but since he remained a disbeliever like them, the respected him and dared not to harm him.

After the death of *Abu Talib*, the Prophet ﷺ was prejudiced slightly then *Allah* ﷻ employed *Al-Ansar* (Muslims of *Medinah*) who embraced *Islam* and promised to support him and invited him to their homeland (*Medinah*). When the Prophet ﷺ arrived at *Medinah* he protected him against all enemies who wanted to harm him, and whenever any of the polytheists, Jews or Christians intended to harm him, *Allah* ﷻ will revoke their attempts²⁸.

²⁸ Tafseer *Ibn Khateer*.

Gathering (19) Loving The Prophet (ﷺ PBUH)

One of the essentials of the Islmaic faith is the love of the leader of humanity, Prophet *Muhammad* ﷺ. How could a Muslim not love him (the Prophet) who guided him to faith and enlightenment, and he is the cause of his saviour from atheism and hellfire.

“None of you will be a true believer until I am more beloved to him than his children, his father and all mankind”. (Al-bukhari & Muslim)

In fact, the love of the Prophet ﷺ should be greater than the love of oneself. *Umar Ibn Al-Khattab* ؓ said to the him, “O Messenger of Allah! ﷺ, you are more beloved to me than everything except myself.” The Prophet ﷺ replied,

“No, by the one in whose hand my soul rests – not until I am more beloved to you than yourself.”

Then, *Umar* ؓ replied: “Now, by *Allah* you are more beloved to me than myself. The Prophet replied, “Now, O *Umar*” [Narrated by Al-Bukhari], meaning: Now you know and uttered what you should.

The love of the Prophet ﷺ is claimed by everyone. It was claimed by the disobedient, innovators of *Bed’a*, magicians and others. However, the matter is not claiming this love, but rather the actual love. Among the requirements of the Prophet’s ﷺ love is the obedience to his orders, avoidance of what he has prohibited, and to worship *Allah* ﷻ alone as he instructed not in accordance with innovations “*Bed’a*” and inclinations. Therefore, the Prophet ﷺ said: “*All my Ummah will enter Paradise except those who refuse.*” His companions asked: “O Messenger of Allah, who would refuse?” [Al-Bukhari & Muslim].

The love of the Prophet ﷺ is not expressed by organizing celebrations on the birthday of the Prophet, on funeral ceremonies, or delevoring commendation poems conradicting with *Sharia*. Rather, the love of the Prophet ﷺ is expressed by following the His *Sunnah*, honoring his *Sharia*, reviving his guidance, defend him and his *Sunnah*, believe in what he ﷺ said, dignify him, invoking blessings upon him ﷺ whenever his name is mentioned, avoidance of innovation in his *Sharia*, loving his companions and defending them, acknowledge their high qualities, hatred of those who oppose his ﷺ *Sunnah* or his *Sharia* or those who disgrade its scholars and

narrators. Whoever contradicts with this is as far away from the love of the Prophet as the extent of his violation.

For example, the Prophet ﷺ said: *“He who innovates anything in this matter (mission of Islam), it is null and rejected”*. [Narrated by Al-Bukhari & Muslim]

And he ﷺ said: *“Beware of newly invented matters, for every innovated matter (not from Islam), is an innovation (Bed’a)”*. [Narrated by AhlulSunnah]

Despite this warning against innovations in religion, some people are still inventing things which are not part of the religions of Allah and like what they invent. They even claim that this is part of their Love to the Prophet ﷺ. They might even falsify Hadiths and attribute them to the Prophet ﷺ and say: *“We did not lie against him but rather in his favor. This is part of the worst falsification and misguidance, since Allah’s Sharia is complete and need not their lies and falsifications.*

Part of this falsification, the Prophet ﷺ prohibited insulting and degrading his companions. He ﷺ said:

“Do not insult my companions because, even if one of you should spend [as charity] as big as the Mount Uhud in gold, it shall not equal in measure a M’ud (scale 2/3 kg.) spent by any of them, not even half that measure”. [Narrated by Al-Bukhari & Muslim]

Despite this Hadith, yet there are some people who still insult the Prophet’s ﷺ companions and curse Abu Bakr and Umar رضي الله عنهما and accused the purified Ayshah رضي الله عنها (Believers’ mother²⁹) of what Allah himself has declared her innocent from it in his book³⁰. Yet, they claim this was out of their love to the Prophet ﷺ and in defence of his family.

Another example, is that Prophet Muhammad ﷺ banned exaggeration in praising him, by saying:

“Do not exaggerate in praising me as the Christians did to Isa “Son of Mary”, I am only his servant. Just say, Allah’s Messenger and Servant”. [Al-Bukhari]

Despite this clear inhibition, there are some people still who follow the example of the Christians in praising the Prophet using descriptions which only suit Allah ﻻ ﻳﺸﺮﻙ ﻭﺍﻟﻠﻪ ﺷﻲﺀ, and the supplicate to him for Rizq ‘means of subsistence’, for cure from diseases, saviour from calamities and so forth, which things

²⁹ All Prophet’s wives are mothers of Muslims because they cannot marry them after Prophet’s death ever.

³⁰ The noble Quran.

should not be sought except from *Allah* ﷻ alone. Then, they claim that these evidences for their love of the Prophet ﷺ. The truth is, these are evidences of ignorance, polytheism and disagreement if *Allah* ﷻ and His Messenger's ﷺ guidance.

Gathering (20)

The Biggest Signs of His Prophecy

(ﷺ PBUH)

Among the greatest signs of our Prophet Muhammad's ﷺ prophecy is the noble *Quran*, by which Allah ﷻ has challenged the Arabs and Others – till the Day of Resurrection – to compose something similar to. Allah ﷻ said in the *Quran*:

“And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.” (2:23) And said: “Or do they say [about the Prophet], “He invented it?” Say, “Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful.” (10:38)

Ibn Al-Jawzi said: the *Quran* is meraculous in many ways:

First: In its elequence and good style, conciseness and comprehensiveness. A story might be Narrated in detail and then in a conscise form without losing any of its meaning or substance.

Second: In its un-similarity to the phraseology and poetry measuring techniques. By these two qualities of language, the Arabs were challenged in the *Quran* and failed to compete with and acknowledged its superiority in its wording styles. *Al-Waleed Ibn Al-Mugheerah* admittedly said: “By Allah it [the *Quran*] has sweetness and gracefulness.

Third: The news disclosed by the *Quran* about the preceding nations, and biographies of the prophets known to the people of the book (Jews and Chritians), althought the informer was illeterate, cannot read or write, nor he was close to bishops or clergymen. In fact, the Arabs who could then read and write and had met the sholars of the time, they did not know the news stated in the *Quran*.

Fourth: Mentioning unkown future events which, when camse as a clear evdidence that what the *Quran* had stated, proved to be true. As an example: the Jews were informed:

“Say, [O Muhammad], “If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful. (2:94)

Then Allah ﷻ said:

“But they will never wish for it, ever, because of what their hands have put forth. (2:95)

And He ﷻ said: “.. *then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. (2:23)* Then He ﷻ said: “*And you will never be able to. (2:24)* They were not able to. And, Allah ﷻ said: “*Say to those who disbelieve, You will be overcome” (3:12)* and they were overcome.

Allah ﷻ also said: “...*You will surely enter al-Masjid al-Haram, if Allah wills, in safety.*” (48:27) and they did enter in safety.

And He ﷻ said about Abu Lahab: “*He will [enter to] burn in a Fire of [blazing] flame (3) And his wife [as well] - the carrier of firewood. (4) Around her neck is a rope of [twisted] fiber. (5) (111:3-5)*

This was a statement foretelling that he and his wife will die as disbelievers, and that is what happened.

Fifth: the Quran is protected from inconsistency and contradiction. Allah ﷻ said: “*If it had been from [any] other than Allah, they would have found within it much contradiction. (4:82)*

And Said: “*Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. (15:9)*

Abu Hurayrah ؓ Narrated that Prophet Muhammad ﷺ said: “*There was no prophet among the [former] prophets but was given signs for people to believe in. I was given a revelation that Allah ﷻ revealed to me, and I do hope that I will be having the most followers on the Day of Resurrection*”. [Al-Bukhari & Muslim]

Ibn Aqeel said: “Among the “Ija’z” miracles of the *Quran*, is that no one can extract from it a verse which meaning was taken from their previous words while people are still learning from each other. As it was said, “*Al-Mutanabbi learned from Al-Bohtani.*”

Ibn Al-Jawzi said, “I have extracted two astonishing meanings.

One: That the prophets’ miracles died with them. So, if an atheist said today, what prove you have that *Muhammad* ﷺ and *Moses* ؑ were true prophets? If he was told that, “the moon was split for prophet *Muhammad* ﷺ and the sea was split for *Moses* ؑ, he would say that is impossible. Therefore, Allah ﷻ made this *Quran* an everlasting miracle to *Muhammad* ﷺ to prove that he was true after his death, as well as that of the former prophets since the *Quran* confirmed their message and informed people about them.

The Second: the *Quran* informed the *Jews* and *Christians* that *Muhammad* ﷺ was described in their books the *Torah* and the *Gospel*. It also testified to the faith of *Hatib* ؓ and innocence of *Ayshah*. These were testimonies about the unknown. If his ﷺ description had not been found in the *Torah* and the *Gospel* as the *Quran* mentioned, then these testimonies would have caused repulsiveness against Islam, and had *Ayshah* and *Hatib* ؓ known about themselves other than what the *Quran* has stated about them, they would have shunned the faith³¹.

³¹ Al-Wafas in summary (267-273).

Gathering (21)

The Prophet's Worship

(ﷺ PBUH)

The Prophet ﷺ used to worship Allah ﷻ a lot including prayers, fasting, *thikr*³², and other types of prayers and worship. He ﷺ performs an act of worship, he would continue doing it regularly and maintains it. *Ayshah* ﷺ said: "Whenever he ﷺ missed night prayers due to sickness or else, he ﷺ would pray twelve *Rak'ahs* in the next day. (*Muslim*)"

He ﷺ never abandoned night prayers. He ﷺ used to stand, while praying, until his feet were swollen. When he ﷺ was asked about it, he ﷺ "Would I not be a grateful servant". (*Al-Bukhari & Muslim*)

Al-Huthayfah Ibn Al-Yaman ﷺ said, "One night I prayed with the Prophet ﷺ. He began reciting the *Surah Al-Baqarah*³³. I thought he might he would make *Rukou'* "bow" after completing the first one hundred verses. He continued. I thought he might complete the *Surah* in one *Raka'ah* and bows, but he continued. He started with the *Surah Al-Nisa'a*, he completed it and started with *A'al-Imran* and completed it. He recited slowly with contemplation. When he ﷺ recited a verse praising Allah ﷻ, he would stop and praise Allah ﷻ, and if he came to a verse of supplication, he ﷺ would supplicate, and if he recited a verse of punishment, he ﷺ would seek refuge in Allah ﷻ then he ﷺ bowed in the first *Rukou* uttering "*subhana Rabbiya Al-Atheem*"³⁴ His *Ruku* was almost as long as his standing, then He ﷺ raised his back³⁵ saying "*Sami'a Allahu liman hamidah, rabana'a walakah alhamd*"³⁶ and stood for almost as long as his *Ruku'*. Then he ﷺ prostrated saying, "*Subhana rabbiya al-a'la'.*" His prostration ﷺ was almost as long as his standing before prostration. (Narrated by Muslim).

He ﷺ used to pray ten *Raka'hs* regularly when not travelling "*Sunnah*"³⁷: two *Raka's* before *Dhuhr*³⁸, two *Raka's* thereafter, two *Raka's* after *Maghrib*³⁹, two *Raka's* after *Isha*⁴⁰ and two *Raka's* before *Fajr*⁴¹. He abided more strictly to the *Sunnah* of *Fajr* than any other voluntary prayer. He ﷺ never missed these two *Raka's* and the *Witr*⁴² whether travelling or at

³² *Thikr* means "mentioning Allah's names, praising and glorifying him .

³³ *Al Baqara, Aa'l Imran* and *Al Nisa'a* are the longest in the Quran.

³⁴ All praise be to Allah the almighty.

³⁵ To standing status.

³⁶ Allah hears who praise him.

³⁷ Other than "*Fardh*" the obligatory prayers.

³⁸ Noon prayer.

³⁹ Sunset prayer.

⁴⁰ About one to one and half hour after Maghrib.

⁴¹ Dawn prayer.

⁴² Odd number *Raka's* (one, three, five or Seven) voluntary.

home. Never reported that he ﷺ performed any voluntary prayer during his travels except these two *Raka's* and the *Witr*. He ﷺ would sometimes do four *Raka's* before *Dhuhr* prayer. Once he ﷺ when doing night prayers "*Qiyam*⁴³" kept reciting and repeating one single verse of the *Quran* until *Fajr*.

He ﷺ used to fast Mondays and Thursdays and "ﷺ said: "*Deeds are elevated to Allah*⁴⁴ *on Mondays and Thursdays, and I would like my deeds to be submitted while I am fasting*". (Al-Timidhi)

He ﷺ used to fast three days of the lunar month. *Mu'athah Al-Adawiyyah* reported that she asked *Aisha* ؓ, "Had the Prophet ﷺ fasted three days every month? *Aisha* replied, "Yes." Then *Mu'atha* asked, which days? *Aisha* said "It did not matter to him ﷺ which part of the month he should fast" [Muslim]

Ibn Abbas ؓ, Narrated: "The Messenger of Allah ﷺ never failed to fast the full-moon days (13th, 14th and 15th) of the lunar month on travel or at home" (Al-Nasa'i- hasan)

He ﷺ used to fast *Ashura'ai* (the tenth of Muharam) and encourage people to fast it. [al-Bukhari & Muslim]

Aisha ؓ said: "He ﷺ never fasted any number of days in any other month more than he ﷺ did in *Sha'baan*. He used to fast all *Shabaan*, and was also Narrated that he ﷺ used to fast all *Sha'baan* but few days. [al-Bukhari & Muslim]

And as for his *Thikr* ﷺ, his tongue never stopped mentioning *Allah* ﷻ the almighty. He ﷺ used to mention *Allah* ﷻ in all conditions. Whenever he v completed his prayers, he ﷺ used to ask *Allah* forgiveness three times and says: "*Allahuma Anta Assalam waminka assalam, tabarkta ya thal jallali wal ikram*⁴⁵" [Muslim] which means (O Allah, you are the peace and peace comes from you. All praise be to you, the Owner of Majesty and Honour). (Narrated by Muslim)

Whenever he ﷺ finishes his prayers and utters the final salutation "*salam*" , he would say: "*La Ilaaha illa'ah Illah Allah wahdahu la shareeka lahu, lahu al-mulk, walahu al-hamd wahuwa ala'a kul shaiy'en qadeer. Allahumma la' maaniea lema a'atayt wa la mutiyah lema a'atayt lema mana'at wala yanfa'u daljad minkaljad*". (Al-Bukhari & Muslim) which means: "there is no god but Allah alone who is having no partners beside him. Whatever is in the heavens and whatever is on the earth is exalting Allah. To Him belongs dominion, and to Him belongs [all] praise, and He is

⁴³ Voluntary night prayers (After *Isha* until *Fajr* time) better the latest prior to *Fajr*.


⁴⁴ He [Allah] all knowing.

⁴⁵ "O Allah, you are peace and of peace comes from you. All praise and honor be to you"

over all things competent. O Allah, there is no preventer of what you have given, and there is no giver of what you have prevented” (Al-Bukhari & Muslim)

During *Ruku'* (bowing) and *Sujud* (prostration) he ﷺ would say: “*Subbohun Quddosun Rabbulmakaekati war-rooh.*” Meaning (All praise and glory to Allah, the Lord of angels and the spirit⁴⁶). (Narrated by Muslim)

Anas رضي الله عنه Narrated the most frequent Do'a (supplication) of the Prophet ﷺ was “*Rabbana a'atina fiddunyah hasanah wa-fi-la'akhirati hasanah wakina athabannar.*” (O' our Lord, give us all good in this life and hereafter and save us from hellfire”. (Al-Bukhari & Muslim)

He ﷺ oftently asked Allah  forgiveness. *Ibn Umar* رضي الله عنه said: “We used to count for the Prophet ﷺ saying one hundred times in one gathering “*Rabbi eghfir li watub alai inakah anta attawabu-rrahim*” (O my Lord, forgive me and accept my repentance, you are the most forgiving the most merciful). (Narrated by Abu Dawud and Attirmithi who graded it as hasan-saheeh⁴⁷).

The Prophet ﷺ prohibited going to the extremes in worship and warned against regorism by saying: “*Do whatever you can tolerate only, for Allah would not get bordum until you do*”. The best worship to him ﷺ was that which is persistent. (Al-Bukhari & Muslim).

⁴⁶ The spirit is Gabriel.

⁴⁷ Hasan-Saheeh (highest certification of Prophet's hadith)

Gathering (22)

The Beginning of the Spread of Islam

(ﷺ PBUH)

The Prophet ﷺ went back to *Makkah* after the people of *Taif* had met him with sarcasm and ridicule. He ﷺ entered *Makkah* under the protection of *Al-Mutim Ibn Adiyy*.

In the midst of this atmosphere which was charged with denial, siege and oppression, *Allah* ﷻ wanted to support His Messenger ﷺ by honoring him with the *Israa' and Mi'raaj* journey. He ﷻ disclosed to His Messenger some of His great signs and proofs of His grandness and power to strengthen him in encountering the disbelievers.

The *Israa'*: was the Prophet's night journey from *Al-Masjid Al-Haraam*⁴⁸ in *Makkah* to *Al-Masjid Al-Aqsa* in *Jerusalem* and his return in the same night.

The *Mi'raaj*: is the Prophet's ascending to the celestial world "the heavens", meeting *Allah's* prophets and seeing the unseen world where the five daily prayers "Salat" were imposed. This event has distinguished the true believers from the unbelievers, since some of those who embraced Islam had reverted, while some went to *Abu Bakr Assideeq* ؓ and said to him: "Your friend claimed that he visited Jerusalem last night. *Abu Bakr* replied by saying: did he ﷺ say that? They said 'Yes', then *Abu Bakr* said: if he said that, then he said the truth." They enquired, do you believe he went to Jerusalem and came back before sun rise? He ؓ answered: 'Yes'. Indeed I believed in what was much further than that, I believed in the revelation he that has come to him day and night. That is why *Abu Bakr* ؓ was called *Abu Bakr Al-Siddiq*.

Quraysh people's denial of what the Prophet ﷺ has conveyed to them and preventing him from conveying the message made him ﷺ turn to other Arab tribes. After He ﷺ returned from *Taif*, he started to offering his message to Arab tribes during their pilgrimage to *Makkah*, He ﷺ would explain Islam to them and seek their support and protection to be able to convey the words of *Allah* ﷻ. Some of whom responded badly and others nicely. The worst responses came from *Bani Hanifah*, *Musaylimah* the liar's tribe.

Among those whom he ﷺ offered him message to, was a group of Arabs from *Aws* tribe from *Yathrib*.⁴⁹ When He ﷺ spoke to them, they recognized Him ﷺ from the description made to him by the Jews and said among

⁴⁸ The holy masjid in Makkah.

⁴⁹ Later called *Medinah*.

themselves: “By *Allah*, he is the prophet described by the Jews who must not follow him before we do”. Six of them embraced Islam on the spot and Islam to spread in *Medinah*. Those six believers were: “*As’ad Ibn Zurarah, A’uf Ibn Al-Harith, Rafe’ Ibn Malik, Qutbah Ibn A’amir Ibn Hadeedah, Oqbah Ibn A’amir* and *Sa’ad Ibn Al-Rabei*.” They left after promising him to come back next year.

In the following year which is twelfth of prophethood, the first “*Bay’ah*”, pledge of allegiance, took place where twelve men, ten from *Aws*⁵⁰ and two from *Al-Khazraj*, five of whom were among the original six men believed in him in the previous year when they met him, all the twelve men believed in him at the *Aqabah*⁵¹, and pledged to him to have faith and believe in him, to abandon polytheism and sins, to do good, not to utter but the truth. Then, they returned to *Medinah* where *Islam*, by *Allah*’s help, spread within every home and the prophet ﷺ was mentioned in every single home.

In the year following the first *Aqabah* pledge, the thirteenth year of prophethood, the second *Aqabah* pledge took place, where a delegation of seventy men and two women came to *Allah*’s Messenger, accepted Islam and pledged in *Aqabah* to obey him in the times of activity and laziness, to spend for [*Allah*’s cause], in the times of ease and hardship, to order people of what is right, and to forbid them from what is wrong and to stand up for the cause of *Allah* without any fear of critics, and to support and protect Him ﷺ.

Then the prophet requested from them to appoint, from among themselves, twelve men, including them, as leaders to their people. They elected nine from *Al-Khazraj* and three from *Aws*. The prophet ﷺ said to them, *you are my sponsors to your people as the disciples were to Jesus, son of Mary, and I am the sponsor of my people*”. Thereafter, they returned to *Medinah* and Islam spread among the residents of *Medinah* may *Allah* be pleased with them.

This was the basis of the Prophet’s blessed *Hijrah* to *Medinah*.

⁵⁰ *Aws* and *Khazraj* are names of tribes.

⁵¹ Name of a place.

Gathering (23)

The Migration to Medinah

(ﷺ PBUH)

When the persecution of the Prophet's companions increased severely, He ﷺ permitted them to immigrate to Medinah. He ﷺ was sure that his message had spread in Medinah which was ready to receive the emigrants.

The believers began to immigrate in groups one after the other.

The Prophet ﷺ, Abu Bakr and Ali رضي الله عنه remain in Makkah in addition to those who were forcibly detained by *Quraysh*.

Quraysh knew that the prophet's companions were going to a well-fortified place and they feared the spread of Islam there, therefore they agreed to assassinate Prophet *Muhammad* ﷺ.

In the night they planned to assassinate Prophet *Muhammad*, Allah ﷻ informed his Messenger of what they were up to and ordered him to immigrate and to join the immigrant believers and not to sleep in his bed that night. As such, the Prophet ﷺ asked Ali to sleep in his bed and to cover himself with the Prophet's garment and to return to people their rights and properties they entrusted to the Prophet. Ali obeyed the Prophet and slept in the Prophet's bed while the swords were drawn up behind the door.

Then, the Messenger of Allah went out walking through those waiting to kill him, but Allah ﷻ blinded their eyes and Prophet threw soil on their heads and went to the house of his friend *Abu Bakr*. They hurried out during the night.

The Prophet ﷺ and *Abu Bakr* رضي الله عنه walked until they reached the cave of *Ghar Thawr* and stayed in the cave until the search for them subsided.

Quraysh was at rage having known that their plan failed. They sent out people to pursue the Prophet in all directions, and announced a reward of 100 she camels for he who brings back the Prophet or lead to him. Their search brought them right to the mouth of the cave and stood at its opening, but Allah turned their attention away from the cave and protected his prophet. *Abu Bakr* رضي الله عنه said to him, "O Messenger of Allah, had any one of them looked at his feet, they could have seen us", the Prophet ﷺ replied: "What do you think of two of whom Allah is the third". [Al-Bukhari]

After three nights, the guide they had hired arrived with two camels as previously planned and they headed for *Medinah*.

On their way, they stopped by the tent of *Um Ma'bad Al-Khuzaiyyah*. She was blessed by him in her she goat which was completely dry of milk. The Prophet asked permission to milk the goat, then its udder was filled with milk. The Prophet milked for her, for those accompanying him and for himself, then he milked and filled the vessel and went on ﷺ.

Then, *Suraqah Ibn Malik* heard that the Prophet ﷺ headed for the seashore route. He intended to win the reward offered by Quraysh, so he took his bow and rode his horse and set out pursuing the Prophet. When he approached them, the Prophet ﷺ supplicated, then *Suraqah* horse's hands get caught in the soil, tumbled and fell. He realized that this was because of the Prophet's supplication and that the Prophet is protected. He requested the Prophet to offer security, and he promised to mislead the pursuers. The Prophet supplicated in his favor and his horse was released. He went back and tried to deceive people about the direction the Prophet ﷺ took.

The *Ansar*⁵² used to go out every day to the doorways of *Medinah* awaiting the Prophet's ﷺ arrival and return to their homes when the weather gets too hot. On Monday, 12th of *Rabi Al-Awwal* of the thirteenth year of prophethood, a caller shouted announcing the arrival of the Prophet ﷺ, then the cries of "*Allahu Akbar*" could be heard everywhere and everybody went out to receive the Prophet ﷺ.

He first settled in *Quba*⁵³ and established *Quba' Masjid* which was the first *Masjid* to be built in Islam ever. After spending few days in *Quba'*, the Prophet ﷺ headed towards *Medinah*. On his way to *Medinah*, *Jumu'ah* (Friday) prayer time became due, so the prophet ﷺ led the prayers which was the first *Jumua'h* prayer ever. Thereafter, he ﷺ entered *Medinah* from the south and since then the city was and still called as "Prophet's *Medinah*" (the city of the Messenger). Joy and happiness spread through the city for the arrival of the Prophet ﷺ. The city became a secure home from which Muslims could spread the message of Islam to the world.

⁵² Prophet's hosts and supporters in *Medinah*.

⁵³ A name of a place in *Medinah*

Gathering (24)

The Prophet's Lifestyle (ﷺ PBUH)

The Prophet ﷺ knew the reality of this life, its fragility and volatility. Therefore, he lived in this life in poverty not in affluence. He suffered hunger with patience in a day, and satiation with gratitude in the other.

The Prophet ﷺ showed his *Ummah* the danger of temptation of this world and submerging in its pleasures and delights. He ﷺ said: “This life “world” is green and beautiful and Allah ﷻ is holding you responsible for what you do in it. Beware of this life and beware of women as the first *Fintah* “temptation” of the children of *Israel* was in women. [Narrated by *Muslim*]
The Prophet ﷺ knew that this world is the home of homeless, and the paradise of those do not have their share in the real Paradise. He ﷺ would say: “O’ Allah, *there is no life but that in the Hereafter*”. [Agreed on by *Bukhari* and *Muslim*].

Therefore, He ﷺ made the Hereafter his great concern and emptied his heart of the this world’s concerns and therefore this world “*Donyah*” came to Him ﷺ in abundance but He avoided it saying “*What do I need of this world? I’m in this world like a rider who took a share under a tree then wen on leaving it behind*”. [Narrated by *Al-Tirmidhi* and said *Hasan Saheeh*”.

Amro Bin Al-Harith, the brother of Juwayriyah Bint Al-Harith the Prophet’s wife said: “The Messenger of Allah did not leave behind on his death a single dinar or dirham⁵⁴, nor did he leave a male or female slave or anything else except his white mule that he used to ride, his sword and a land lot which he left as charity for travellers.” [Al-Bukhari]

This is the heritage of the best of all creation “Prophet Muhammad ﷺ” that he has left behind. He ﷺ refused to be Messenger King and preferred to be Messenger who is a slave of Allah. *Abu Hurayrah* رضى الله عنه, Narrated: The angel *Gabriel* عليه السلام sat with the Prophet and looked to the sky and saw an angle descending. *Gabriel* عليه السلام said to the Prophet: “This angle had never descended since his creation before now.” When the angle descended, he said to the Prophet: “O’ Muhammad ﷺ, your Lord sent me to you. Shall I make you a king or a messenger? *Gabriel* عليه السلام said to the Prophet ﷺ: “Be humble before your Lord! He ﷺ said: “No, rather a messenger and a servant”. [Narrated by *Ibn Hibban* – graded by *Al-Albani* as *saheeh*]

⁵⁴ Currencies.

As such, the Prophet's ﷺ life was based on modesty, asceticism and chastity. *Ayshah* ﷺ said: "The Messenger of Allah died leaving nothing in my house that could be eaten by any creature except some barely on my shelf which I had eaten from for a long time. I weighted it then it was finished. [agreed on]

Umar Ibn Al-Khattab ﷺ Narrated the mischeves that peopled faced in this world saying: "I saw the Messenger of Allah suffering hunger all the day and not finding even the worst quality of dates to fill his stomach with." [Narrated by Muslim]

Anas Ibn Malik ﷺ Narrated: the Messenger of Allah said: "I was frightened in the sake of Allah while no one had, and I was harmed in the sake of Allah as no one had, and I had spent thirty days and nights with Bilal having nothing to eat except what Bilal could hide under his armpit"⁵⁵. [Narrated by Al-Tirmidhi and said Hasan Saheeh]

Ibn Abbas ﷺ Narrated: "The Messenger of Allah would spend many consecutive nights finding nothing for his family to fed, and most of their bread was made of barely." [Narrated by Al-Tirmidhi and said Hasan Saheeh]

Anas Ibn Malik ﷺ Narrated: "the Prophet ﷺ never ate at a table until he died, and he never ate loaves of bread until he died". [by Bukhari]

The Prophet ﷺ used to sit and sleep on a straw mattress. *Umar Ibn Al-Khattab* ﷺ reported: "I came to the Prophet ﷺ while he was lying on a straw mat. I sat down. He ﷺ was wearing a wrapper, nothing else on him, and the straw left marks on his side ﷺ. I noticed a handful of barely, close in measurement to a Sa'a "measurement tool", some seeds similar to lintels in the room and a hanging skin, then tears fill off my eyes. He ﷺ said: "What makes you cry Ibn Al-Khattab?" I said: 'O Prophet of Allah, how can I not cry when this mat has left marks on your side, and I can see nothing on your shelf except what I have seen? While *Khosrow* and *Caesar* live among fruits and gardens. Look at you, you are Allah's Prophet and his chosen one and this is your shelf empty! He ﷺ said: "O' Ibn Al-Khattab, aren't you happy that we will have the Hereafter and the they have this world?" [Narrated by Ibn Majah and graded by Al-Mundhiri as Saheeh"

⁵⁵ Meaning too little .

Gathering (25)

Foundations to Build a State

(ﷺ PBUH)

The Prophet ﷺ entered *Medinah* welcomed by happiness and cordiality by its people. No house of *Al-Ansar* “supporters in *Medinah*”, that the Prophet ﷺ passes but the owner of that house would take hold of the bridle of the Prophet’s she camel and invited him to stay in his house, but the Prophet ﷺ apologized to all of them and said: “*let go of her bridle. She is commanded by Allah*” she continued walking until she reached the place of his *Masjid* where it sat down. She got up and walked for a distance then returned to where it sat down first and sat down. The Prophet ﷺ dismounted and stayed with his maternal uncles, *Bani Al-Najjar*. He ﷺ said: “*which of our family’s houses is the closest?*”. *Abu Ayyoub* ﷺ said, mine, O’ Messenger of Allah. The Prophet ﷺ stayed with *Abu Ayyoub* ﷺ.

The first thing the *Messenger of Allah* ﷺ upon his arrival to *Medinah* was building his *Masjid* in the place where his she-camel has sat down. The land was owned by two orphans from the Prophet ﷺ had purchased it. He ﷺ participated in building the *Masjid* then he built his wives’ compartments next to the *Masjid*. When the compartments were completed, He ﷺ left *Abu Ayyoub*’s ﷺ house and moved to the compartments of his wives. He established the *Athan*⁵⁶ to assemble people at the prayer time.

Then, the Prophet ﷺ established the bond of brotherhood between the *Muhajireen*⁵⁷ and the *Ansar* who were ninety men, half of whom were *Muhajireen* and the other half were from the *Al-Ansar*. Such brotherhood included support and each would inherit the other after his death in place of kinship. This only lasted until the time of the battle of *Badr* when Allah ﷻ revealed:

“But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things. (33:6)

So, the right of inheritance was restored to kinship only and no longer was based on the bond of brotherhood.

The Prophet ﷺ made peace with the *Jews* of *Medinah* under a written agreement between the two sides. Their *Rabbi* and scholar *Abdullah Ibn Salam* embraced Islam instantly, but their population insisted on disbelieving in Him ﷺ⁵⁸.

⁵⁶ Prayer call in Islam.

⁵⁷ The Muslims immigrated with the Prophet ﷺ to *Medinah*.

⁵⁸ From *Zad Al-Ma’ad* “book”

Prophet *Muhammad* ﷺ organized the relationship between the *Muhajireen*⁵⁹, and the *Al-Ansar*⁶⁰ and the *Jews* in *Medinah*. Some of the *Seerah* (Prophet's biography) mentioned that a covenant was made to this end and stated some of its conditions:

- Believers from among the *Muhajireen* and the *Al-ansar* are one nation (Ummah) excluding others.
- Believers do not leave anyone needy among them, but rather they would give him support.
- The faithful men shall stand against those among them who oppresses others or seeks injustice, sinfulness, aggression or corruption among the believers. They shall all stand against him even if he is the son of one of them.
- A believer shall not kill another believer as punishment for the killing of an unbeliever, and shall not support an unbeliever against a believer.
- The sanctuary given in the name of *Allah* applies to all. The most humble Muslim may grant sanctuary to anyone on all Muslims' behalf. Believers patron one another with the exclusion of the non-believers.
- Whoever followed us from the Jews deserve shall have protection and equality. They shall not be oppressed nor their enemies will be helped against.
- Peace treaties made by Muslims are one. No Muslims shall have peace while brother Muslims are fighting in the cause of *Allah*. They must all abide by these agreements.
- All your differences must be referred to *Allah* ﷻ and to his prophet *Muhammad* ﷺ.
- The *Jews* of *Bani Auf*, are a community taking the side of the Believers. The Jews have their religion and the Muslims have their religion, supporters and themselves except whoever wrongs himself and sins, for he only harms himself his members of household.
- The retainues of the Jews are like themselves. None will go out (of *Medinah*) without the Prophet's permission ﷺ.
- The neighbor is protected like oneself. Not harmed and not doing harm to others.
- A woman shall not be granted sanctuary without her custodian's consent.

These are some of the provisions of the mutual agreement which founded and organized the coexistence between the groups and communities living side by side in *Medinah* and defined the features of

⁵⁹ Believers immigrated from Makkah to *Medinah*.

⁶⁰ Original residents of *Medinah* who embraced Islam and welcomed the Prophet and his immigrating companions.

the Islamic *Ummah* which encompasses all Muslims and the Islamic state which was then the city of *Medinah*. It attributed the highest referential to *Allah* and to his Messenger the prophet especially in the event of disputes and disagreements.

This agreement also established freedom of belief, worship and security for every person. It confirmed justice and equality among all.

Any persons who thinks deep about the provisions of this covenant, he would discover in them many civilized and well developed principles which are presently called for by the advocates of human rights around the world. Prophet *Muhammad* ﷺ was the first ever who outlined these rights and systemized its rules according to the Islamic sharia' as stated in the *Quran* and in the Prophet's *Sunnah*. This Islamic applied system of human rights is the clear contrast between what the international organization claim it to be human rights, but they are in fact impiety, oppression and violation to human dignity, while favoring some groups of people over the other.

Gathering (26)

The Prophet's Courage ﷺ

(ﷺ PBUH)

The Prophet ﷺ was the most courageous among people of his time. This is evidenced by him standing by himself against all the unbelievers, calling for *Tawheed*⁶¹ fidelity of worship to Allah ﷻ. All unbelievers opposed him, united and waged war against him. They severely harmed him ﷺ and repeatedly plotted to kill him but he never feared them, rather he became more persistent in his *Da'wah*⁶² and more clinging to the truth that came to him. In this respect, he challenged the tyrants of the earth and defiantly declared:

“By Allah, should they place the sun in my right hand and the moon in my left hand for me to abandon this message, I will not do so until Allah the almighty make it successful (dominant) or I die for that”.

Anas Ibn Malik ﷺ said: the Messenger of Allah was the best of people, the most generous among all and the most courageous of them. The people of *Medinah* were alarmed one night and therefore some of the inhabitants went out to verify the situation finding out that the Messenger of Allah ﷺ had already investigated the sound and returned back riding unsaddled horse belonging to *Abu Talha* ﷺ with his sword tied to his neck. He said to them: “Fear not, fear not”. [agreed upon].

Al-Nawawi commented: “This act evidences His courage ﷺ having left hastily to meet a possible enemy before anybody else. He had investigated the issue and returned back to *Medinah* even before the others arrive to the place of sound.

Jabir ﷺ reported: “We were digging on the day of the battle of the trench [to defend *Medinah*] when a hard boulder was exposed. They came to the Prophet ﷺ and said: “a hard boulder is exposed to us in the trench”. He ﷺ said: “*I’m coming down*”. He got up [with a stone tightened to his stomach [out of hunger], we spend three days eating nothing. The Prophet ﷺ took the axe and hit the boulder making it soft sand pouring down. [Narrated by *Al-Bukhari*] meaning that this hard rock which the companions of the prophet could not break turned into soft sand pouring down due to the strength of the Prophet’s hit ﷺ. This is an evidence of how strong He ﷺ was.

⁶¹ Tawheed: “the Oneness of Allah”.

⁶² Preaching to Islam.

He ﷺ possessed courage, fearlessness and firmness in the face terrifying situations which is so high that no other person has come close to it. Only *Allah* ﷻ who gave it to him knows its extent.

That is why the Prophet ﷺ participated in all the battles of his life which was full of struggle with the unbelievers. He ﷺ never been reported as having thought of staying behind from where he should be even for the slightest distance. This made all his companions love and admire him ﷺ. He ﷺ was the leader who was instantly obeyed by the young and old, not only because He ﷺ was the Messenger of *Allah*, but because of what they have known of his courage which, if compared to their own courage, theirs will be insignificant though they have heroes of legendary bravery.

Ali Ibn Abi Talib ؑ said: “Whenever the battle becomes fierce and the parties meet each other, we would take refuge to the Prophet ﷺ, and none of us would be closer to the enemy than Him ﷺ. [Narrated by *Ahmad* and *Al-Nasa’i*]

Ali ؑ also reported: “On the day of *Badr* battle, we took refuge to the Prophet ﷺ who was nearest, among us, to the enemy and the most courageous of the people. [Narrated by *Ahmad*]

During the battle of *Uhud*, the damned *Ubayy Ibn Khalaf*, approached riding his horse to kill the Prophet ﷺ saying: “O’ *Muhammad*! May I not escape if you do!”. Muslims said: O’ Messenger of *Allah*! Should one of us attack him? the Prophet ﷺ replied “leave him”. When *Ubayy* came nearer, the Messenger of *Allah* took the spear from *Al-Harith Ibn Al-Simmah* ؑ and shook it strongly making his companions disperse from around him. Then He ﷺ faced him and struck him with the spear in his neck tumbling him off his horse. He returned to *Quraysh* saying, “*Muhammad* has killed me”. They said, “you are ok”. He said, “if it had struck all the people, it would have killed them all. Had no he said [meaning the Prophet ﷺ], I will kill you? By *Allah*, had he spat on me, he would have killed me. *Ubayy* died on his way back to *Makkah*.”

During the battle of *Hunayn*, the Muslims fled a way when *Hawazin* surprised them with a barrage of arrows, but the Prophet ﷺ stood firm in the face of the enemy saying:

“I am the Prophet, no lie. I am the son of Abdul-Muttalib”.

O’ *Allah*, bestow your peace and blessings on your beloved Prophet ﷺ and make us accompany him in *Paradise* and drink from his noble hand a drink which thereafter we never feel thirsty.

Gathering (27)

The Great Battle of Badr ﷺ

(ﷺ PBUH)

During the month of *Ramadan* of the Second year after the *Hijrah*⁶³, the great battle of *Badr* happened. The reason behind this battle is that the Prophet ﷺ with three hundred and thirteen men to intercept a large caravan of *Quraysh* which was coming back from *Sham*⁶⁴. *Abu Sufyan* ﷺ, the leader of this caravan was extremely alert, and he asked everyone he met about the movement of the Muslims. He was informed that Muslims have left *Medinah* when he was near *Badr*⁶⁵, therefore he directed his caravan towards the west taking the coastal route and avoiding the dangerous route to *Badr*. Further, he sent a messenger to the people of *Makkah* alerting them of the danger meeting their properties and that Muslims had prepared to attack the caravan.

When *Makkah* people were informed, they took off to help *Abu Sufyan* ﷺ. None of their heads lagged behind except *Abu Lahab*. They also summoned neighboring tribes and none of them remained behind except the clan of *Adiyy*.

When this army reached *Al-Juhfa*, they knew that *Abu Sufyan* had escaped unharmed and that he requested them to return to *Makkah*.

They intended to return but *Abu Jahl*, encouraged them to go on and fight. *Bani Zahra*, who were three hundred men, returned to *Makkah* while the remaining one thousand men continued their march. They camped outside *Badr* in an open area behind the mountains surrounding the town of *Badr*.

The Messenger of *Allah* ﷺ sought advice from his companions who showed firmness and willingness to fight and sacrifice themselves for the cause of *Allah* ﷻ. This pleased the Prophet ﷺ and said: “*Proceed and have good tidings for Allah ﷻ has promised me one of the two parties.*”⁶⁶ *By Allah, as if I am looking now at the peoples’ death.*”

The Prophet ﷺ proceeded and camped close to the nearer side of *Badr*. *Al-Hubab Ibn Al-Mundhir* ﷺ advised the Prophet ﷺ to advance and camp at the well nearest to the enemy so that Muslims would collect water in reservoirs for themselves and demolish the other wells so that

⁶³ Prophet and his companions’ immigration to *Medinah*.

⁶⁴ *Jordan, Syria and Palestine*.

⁶⁵ *Town*.

⁶⁶ *The caravan or the army*.

the enemy would have no water. The Prophet ﷺ did what Al-Hubab's advised him to do.

The Prophet ﷺ spent the night, Friday night – the eve of Badr – the 17th of *Ramadan*, praying, weeping and supplicating to Allah ﷻ to support him against his enemy.

In the book of *Al-Musnad*, *Ali Ibn Abi Talib* ؓ said: “I saw that everyone of us was asleep except the Messenger of Allah ﷺ who was standing under the tree, praying and weeping until the time of the dawn. (By Ahmad)

Also in the book of *Al-Musnad*, *Ali Ibn Abi Talib* ؓ said: “We had a shower of rain [on the eve of Badr] and we sought cover under trees and leather shields, while the Messenger of Allah ﷺ spend the night praying and supplicating to Allah and saying: “*if this small party is killed, you will never be worshipped*”. When the dawn has broken, the Prophet ﷺ called: “*Prayer, O’ servants of Allah*”. They gathered from under the trees and shields. The Messenger of Allah led the prayer, and then encouraged us to fight. (by Ahmad)

Allah ﷻ supported his Prophet and the believers with victory and soldiers of his own. He ﷻ said in the Quran “*[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another (9) And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise" (8: 9-10).*

And said: “*And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful.*” (3:123)

Allah ﷻ also said: “*And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw ...*”. (8:17)

The battle then started with swordplay. *Hamzah*⁶⁷ ؓ killed *Shaybah Ibn Rabi'ah* and *Ali* ؓ killed *Al-Waleed Ibn Utbah*. *Utbah Ibn Rabi'ah* was injured from among the polytheists, and *Ubaydah Ibn Al-Harith* was injured from among the Muslims.

Then, the battle began and the fight intensified. Allah ﷻ reinforced the *Muslims'* army with groups of angles fighting to their sides and encouraging them. It did not take long before the polytheists were

⁶⁷ Prophet's uncle.

defeated and fled away. Muslims pursued them, killing some and taking others as prisoners of war. Seventy polytheists were killed including *Utbah*, *Shaybah*, *Al-Waleed Ibn Utbah*, *Umayyah Ibn Khalaf* and his son, *Ali*, *Handalah Ibn Abi Sufyan* and *Abu Jahl Ibn Hisham* and others. Seventy others were of the polytheists were taken as prisoners. Among the results of this battle of *Badr* is that Muslims proved to be strong and they were feared in *Medinah* and the surroundings. Their confidence in *Allah* was increased and they knew that *Allah* would grants victory to his believing servants although they are minority against the polytheists even if they were the majority. Also, the Muslims gained fighting skills and expertise and learned new fighting and maneuvering techniques and new methods of siege to deprive the enemy of its necessary means of power to continue the fight.

Gathering (28) The Battle of Uhud⁶⁸ (ﷺ PBUH)

In the month of Shawwal of the third year of *Hijrah*, the battle of *Uhud* took place. After the killing of Quraysh's noble people at the battle of *Badr* and after suffering such calamity they had never practiced before, *Quraysh* wanted to avenge over Muslims and restore their pride and dignity. *Abu Sufyan*, started to entice people and rally them against the *Messenger of Allah* and Muslims and raising troops. He gathered around three thousand soldiers from *Quraysh* and their allies accompanied with their women to prevent them from fleeing and urge them to stand and fight form them. He marched to *Medinah* and camped near Mount *Uhud*.

The *Messenger of Allah* ﷺ consulted his companions whether he should go out and meet the enemy or stay in *Medinah* and wait for them? His opinion was to stay in *Medinah*, fortify it and fight the enemy if they entered the city. Some of the Prophet's companions advised to meet the enemy. So, the *Messenger of Allah* marched out of *Medinah* on Friday with a thousand men of his companions. Somewhere in the midway between *Medinah* and *Uhud*, the hypocrite *Abdullah Ibn Ubayy* returned to *Medinah* with almost one third of the men saying: "to the prophet", do you oppose my opinion and obey others? The *Messenger of Allah* continued his march and camped in the valley of *Uhud*. He ﷺ made the back of his army to mount *Uhud* ordering them not to fight until he ordered them to do so. By Saturday morning, He ﷺ was prepared for the battle backed with seven hundred soldiers, fifty of whom were on horses.

He appointed *Abdullah Ibn Jubayr* in command of fifty archers and ordered them to stay in their posts and not leave them even if they see all the Muslims being slaughtered. They were placed behind the army and were ordered by the Prophet ﷺ to shower the polytheists with their arrows to prevent them from attacking Muslims from behind.

The battle began and victory was, in the early morning, side by side with the Muslims who took advantage. The polytheists were defeated and retreated to where their women were. When Muslim archers saw the defeat of the polytheists, they left their positions where the Prophet ﷺ ordered them to stay no matter what. They said to each other, O' people! The prize of war. Their leader reminded them of the Prophet's orders but they did not listen to him, thinking that the polytheists would not return.

They went down collecting the spoils and left their positions leaving a gap in the line of defense. The polytheists' horsemen turned around and found this gap in the line of defense and went through until they surrounded the Muslims, of whom some were honored to be martyred and the rest of them were scattered and the polytheists had access to and surrounded the *Messenger of Allah* ﷺ. They got him wounded in the face, and they broke his tooth and smashed his helmet, hit him ﷺ with stones until he ﷺ was wounded and fell in a hole of the wholes dug by *Abu Amir Al-Fasiq* to trap Muslims. *Ali* ﷺ took hold of his hand, pulled him out and *Talhah Ibn UbaydAllah* ﷺ hugged him to his lap. *Musa'ab Ibn Umayr* was killed defending him from the front. He pushed the flag to *Ali Ibn Abi Talib* ﷺ and two iron rings of his helmet ﷺ went deep into his cheek and were pulled out by *Abu Ubaydah Ibn Al-Jarrah* ﷺ using his teeth. *Malik Ibn Sinan* ﷺ, the father of *Abu Sa'eed Al-Khudri* ﷺ, sucked out the Prophet's blood by his mount, to clean the prophet's ﷺ cheek.

The polytheists surrounded him ﷺ willing to do what *Allah* has not willed and prevented them from. About ten Muslim men protected the Prophet ﷺ with their own bodies until they were all killed, and *Talhah* ﷺ fought them until they retreated a way. *Abu Dujanah* ﷺ shielded him with his own back receiving all the arrows with his back and not moving a bit. *Qatadah Ibn Al-Nu'man* was injured in his eye that day, he came to the Prophet ﷺ who pushed it back in its place with his hand ﷺ and was since then the best and sharpest of his eyes.

Then, *Ibn Qami'ah* shouted, "*Muhammad* has been killed", which affected many Muslims' morals and fled away; but this was predestined by *Allah's*. Therefore, the *Messenger of Allah* went towards the remaining Muslim army. The first of who to recognize the Prophet ﷺ under the helmet was *Ka'ab Ibn Malik* ﷺ who shouted loudly, O' Muslims, have good tidings, here is the *Messenger of Allah* ﷺ. He ﷺ made a signal to him to keep quite. Then, the Muslims gathered around the Prophet ﷺ and hastened him back to the camp. Among them were *Abu Bakr* ﷺ, *Umar* ﷺ, *Ali* ﷺ, *Al-Harith Ibn Al-SUmmah Al-Ansari* ﷺ and others. When they had taken refuge to mount *Uhud*, the Messenger of Allah saw *Ubayy Ibn Khalaf* riding his horse and heading towards him to kill him. He ﷺ hit *Ubayy Ibn Khalaf* with his spear which hit him in the collarbone, tumbling him from his horse and fled a way defeated to his people, and died on his way back to *Makkah*.

The Prophet ﷺ washed away the blood from his face and prayed while seated due to his wounds. *Handhalah* ﷺ who, when hearing the call had joined the army before taking bath having slept with his wife, was killed and was bathed by the angles. The Muslims killed the man holding the flag of the polytheists. *Um Umarah*, *Nusaybah bint Ka'b al-Maziniyaah*, fought valiantly and was severely wounded by *Amr Ibn*

Qami'ah, who hit her with his sword. The number of Muslims killed in this battle were above seventy, and twenty three from the polytheists. Quraysh had badly mutilated the bodies of the Muslims, among whom was *Hamzah* ﷺ, Prophet's uncle.

Gathering (29)

Lessons of the Battle of Uhud

(ﷺ PBUH)

In his book, *Zad Al-Ma'ad*, Ibn Al Qayyim, may Allah have mercy on him, mentioned many of the wisdoms and lessons learned from the battle of *Uhud*, including:

First: The Believers learned the negative consequences of disobedience of the Prophet ﷺ, discourage and dispute among them and that what has happened to them was a result of that. For Allah said in the Quran: *“And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you...”. (3:152)*

Having experienced the consequences of their disobedience to the Messenger of Allah ﷺ, their weakness and their debate, they became more careful and aware thereafter.

Second: Allah's wisdom and Sunnah dictate that His messengers and their followers should triumph one time and be defeated on the other, but the outcome will be in their favor, because if they were always victorious, believers and non-believers would follow them, and in this case the believers would not be distinguished from the un-believers.

Third: Sincere believers were distinguished from hypocrites and liars, for when Allah ﷻ has granted Muslims victory over their enemies on the day of *Badr*, and the news spread, some people entered *Islam* expressing exactly the opposite of what they had hidden in their hearts. As such, Allah's wisdom ﷻ necessitated that sincere servants of Allah should undergo a test to distinguish between the true believer and the hypocrite. In the battle of *Badr*, they hypocrites have explicitly disclosed what they had concealed. So, the believers realized that they had enemies from within and have prepared for them.

Fourth: Allah ﷻ tested his servants and believers during misfortune and during welfare, in what they like and dislike and during their triumph and defeat. If they stood firm and obedient in their worship and bondage to Allah, in what they like and dislike, they are the true servants of Allah.

Fifth: If *Allah* ﷻ had always given victory to his servants in every event and made them victorious over their enemies every time ever, they would become oppressive and disdainful. His servants could only be kept pious and righteous by going through good times and bad times, and through hardship and happiness.

Sixth: when *Allah* ﷻ afflicts his servants with victory, loss, setbacks and defeat, they would feel humble and submit to Him ﷻ therefore deserve honor and victory from Him ﷻ.

Seventh: *Allah* ﷻ has prepared for his believing servants positions in Paradise which they could have not deserved with their deeds but rather by going through these trials and ordeals. He ﷻ predestined them to have these ordeals and tests to deserve those positions he prepared for them.

Eighth: When human souls enjoy continuing health, victory and wealth, they gain also oppression and love of this world. This becomes a disease that diverts one's soul from its journey to *Allah* ﷻ and the Hereafter. So, if *Allah* ﷻ wills to honor this soul He ﷻ predestine this soul to undergo ordeals and hardships to work as treatment for that disease. Therefore, such ordeals and difficulties would serve as physician who offers the sick a bitter medicine, or cuts the painful tissues from his body leaving him healthy. If He ﷻ left this soul for its wishes and inclinations, it would have been destroyed.

Ninth: Martyrdom in the sight of *Allah* ﷻ is among the highest positions He ﷻ prepared for his servants. Martyrs are the most privileged and closest, in position, to *Allah* ﷻ. Nothing comes as second in rank after the highest rank of belief (in the Prophet) "Al-siddeeqiyah" except the rank of martyrdom "Shaha'dah".⁶⁹ There is no way to earn this rank but through the circumstances leading to it such as being overwhelmed by the enemies.

Tenth: When *Allah* ﷻ wishes to destroy and exterminate his enemies, He ﷻ would provide them with the reasons that would necessitate their destruction. Among the greatest of which that rank after the unbelief in Him ﷻ: their oppression, tyranny, intensiveness of their abuse to his servants, rising wars against them and overpowering them. This way, *Allah* ﷻ would purify his servants from their sins and mistakes, and in the meantime increases the causes of destruction of his enemies.

⁶⁹ To die in the sake of Allah.

Gathering (30) Prophet's Lenity with His ⁷⁰ Ummah (1) (ﷺ PBUH)

The Prophet ﷺ was so gentle with his Ummah. He was never given the option to choose between two things but he chose the easiest. He intended to their life easier and to warding them off uneasiness. He ﷺ said: *"Allah did not send me as obstinate or oppressor, but rather a teacher and facilitator"*. [by Muslim]

And said: *"Allah is kind and loves kindness, and confers on upon kindness what he does not confer upon severity"*. [by Abu Dawud, and authenticated by Al-Albani]

And said: *"Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective"*

Allah ﷻ described his Prophet ﷺ as having compassion and mercy. Allah said in the holy Quran:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. (9-128)"

An example of the prophet's mercy, a man came to the Messenger of Allah ﷺ and said: "I am doomed!"

The Prophet ﷺ asked: *"what has doomed you?"*

The man said: "I made love to my wife during [daylight⁷¹] of Ramadan."

The Prophet ﷺ enquired: *"Do you have any slave to set free?⁷²"*

The man said: "No"

The Prophet ﷺ asked: *"Can you fast two consecutive months?"*

The man said: "No"

⁷⁰ People, followers, nation.

⁷¹ A Muslim fasts from taking any food, drink .. and making sex.

⁷² Slavery was famous before Islam which came to free mankind from it. One of Islamic penalties "as this one" necessitate first from the violator to free a slave, if not then other penalties apply.

The Prophet ﷺ asked: “*Can you feed sixty needy?*”

The man said: “No”

The reporter said: “then he sat down”. The Prophet ﷺ brought him a basket of dates and said: “*Give this as charity*”.

The man said: “for poorer than us? There is no household in *Medinah* more needy than us”. The Prophet ﷺ smiled until his teeth exposed, and then said to the man: “*Go feed it to your family*”. [agreed upon]

See how much the Prophet ﷺ was lenient with this man who sinned by making love to his wife during the daylight of Ramadan. The Prophet ﷺ kept reducing the penalty in a gentle way from harder to lighter, until finally he gave the dates to expiate his sin, even he allowed him to take the dates and feed it to his family due to their poverty. How compassionate and kind the Prophet ﷺ was with this man.

Mu’awiyah Ibn Al-Hakam As-Sulami رضي الله عنه said: “while I was praying with the Messenger of Allah ﷺ, a man sneezed⁷³, then I said to him (May Allah have mercy on you). The other people looked angrily at me. I said to myself, I did something wrong! Then I said: “why are you looking at me? They started slapping their thighs making me understood they wanted me to be silent, and I kept quiet. When the Prophet ﷺ completed the prayer, and I have never seen before or since a teacher better than him. By Allah, he ﷺ did not reproached me, hit me or swore at me. He ﷺ only said:

“*No speech of man is good for this prayer. It is only praising and glorifying of Allah and reciting the Quran*”. [by Muslim]

An-Nawawi commented: “This shows the great character and highest manners of the Prophet ﷺ for which Allah ﷻ has testified, and his gentleness with the ignorant man, and how sympathetic with him he ﷺ was. He ﷺ is our model of leniency to the uninformed person, how he taught him gently and nicely and how he conveyed the correct ideas to him.”

Another example of the Prophet’s compassion over his *Ummah*, it that he prohibited people from continuing the fast without breaking the fast at sun set, fearing that it might be forced on them.

Another example, is that when the Prophet led the night prayers “*Qiya’am*” during Ramadan for three or more nights, many people

⁷³ During the prayer.

started to assemble and therefore he ﷺ did not show-up fearing that this night prayer may be imposed on them.

Another example of his mercy for his *Ummah*, when He ﷺ entered the *Masjid* he found a rope extended between two pillars. He ﷺ asked: “*what is this rope for?*”. “It is for *Zaynab*, when she gets tired she would hold to it” they replied. He ﷺ said: “*Untie it, let anyone pray when he is able to, but if he gets tired, he may pray while seated*”. [agreed upon]

Gathering (31) Prophet's Lenity with His ⁷⁴ Ummah (2) (ﷺ PBUH)

We are still talking about the Prophet's leniency towards his Ummah ﷺ. *Anas Ibn Malik* رضي الله عنه reported: "while we were in the *Masjid* with the Messenger of Allah ﷺ, a Bedouin came in and urinated in the *Masjid*. The companions of the Messenger of Allah said to him: "don't, don't do that"

The Messenger of Allah ﷺ said: "leave him alone, don't interrupt him" and so they did and he finished.

The Messenger of Allah ﷺ called him and said to him: "these *Masjids* are not for urination or dirty things, they are only for mentioning Allah ﷻ and for reciting the holy Quran."

Then, He ﷺ ordered someone to bring a bucket of water and pour it over it. (Al-Bukhari & Muslim)

Another incident proving Muhammad the Prophet's leniency with his Ummah was when a young man came to the Prophet ﷺ and said: "O' Messenger of Allah, allow me to commit adultery!! The people reproached him. The Prophet ﷺ said to him: "come closer", so he did.

The Prophet ﷺ asked: "do you like it for your mother?"

The young man replied: "by Allah, No'. May Allah make me a sacrifice for your sake."

The Prophet ﷺ said: "neither the people like it for their mothers; do you like it for your daughter?"

The young man replied: "by Allah, No'. May Allah make me a sacrifice for your sake."

The Prophet ﷺ said: "neither the people like it for their daughters; do you like it for your sister?"

The young man replied: "by Allah, No'. May Allah make me a sacrifice for your sake."

The Prophet ﷺ said: "neither the people like it for their sisters; do you like it for your aunt?"

⁷⁴ People, followers, nation.

The young man replied: “by Allah, No’. May Allah make me a sacrifice for your sake.”

The Prophet ﷺ said: “*neither the people like it for their aunts; do you like it for your mother’s side aunt?*”

The young man replied: “by Allah, No’. May Allah make me a sacrifice for your sake.”

The Prophet ﷺ said: “*neither the people like it for their maternal aunts.* Then the Prophet ﷺ put his hands on the young man’s chest and said: “*O’ Allah, forgive his sins, purify his heart and maintain his chastity*”. The young man was never been attracted after that. [narrated by Ahmed]

By his gentle approach, the Prophet ﷺ was able to capture the young man’s heart and made him understand how offensive his request was. This kind manner of the Prophet ﷺ brought back this young man to his good status and piety again.

Another example of the Prophet’s ﷺ leniency with his *Ummah* is what *Ibn Abbas* ؓ has narrated: “while the Prophet ﷺ was delivering a *Khutba*’⁷⁵, he saw a man standing. He ﷺ enquired about him and He ﷺ was told that this is Abu Isra’eel who vowed to stand under the sun, not to sit down, not to take a shade, not to talk and to fast. The Prophet ﷺ instructed them to order this man to: “*talk, take a shade, sit down and complete his fast for the day*”. [narrated by Al-Bukhari]

Another example is obvious from what *Abdullah Ibn Amr Ibn Al-A’as* ؓ reported. He said: The Prophet ﷺ was informed that I said: “By Allah, I will fast every day and pray “*Qi’yam*”⁷⁶ every nights all my life. The Prophet ﷺ said: “*did you say that?* I said it O’ Messenger of Allah, I replied. He ﷺ said:

“*You are not able to do that. Fast and break fasting, take a sleep and pray part of the night and fast three days of the lunar month. A good deed is worth tenfold, that is similar to fasting all the time*”.

In another narration he ﷺ said: “*Have I been told that you fast all day and pray all night?*” Yes, O Messenger of Allah I said! He ﷺ said: “*don’t do that, fast and break your fasting, get some sleep and pray. Your body has a right over you, your eyes have a right over you, your spouse has a right over you, your guests have a right over you. It is enough for you to fast three days of each lunar month for you will be rewarded tenfold of each good deed. This is similar to fasting all your life*”.

⁷⁵ A speech delivered to Muslims before Juma’a “Friday” prayer.

⁷⁶ Night prayer (voluntary)

Abdullah said, I brought it to myself. Then I asked: ‘O’ Messenger of Allah, I am capable of doing more! The Prophet ﷺ said: “*fast as Allah’s prophet Dawud did, not more*”. I enquired, “*How was Dawud’s fasting?*” He ﷺ said: “*half of his life*”⁷⁷ After Abdullah grew old, he used to say, “I wish I had accepted that concession granted to me by the Messenger of Allah ﷺ”. [agreed upon]

⁷⁷ To fast every other day.

Gathering (32)

The Battle of Al-Ahza'ab (ﷺ PBUH)

The battle of *Al-Ahza'ab*⁷⁸ also known as the battle of *Al-Khandaq*⁷⁹ took place in the month of *Shawwal* of the fifth year of *Hijra* according to the more correct of the two statements. The cause of this battle was, that the Prophet ﷺ has ousted the *Jews* of *Bani An-Nadheer* from *Medinah* in the fourth year of *Hijra* for attempting to assassinate him ﷺ. A group of their noblemen went to *Makkah* inciting *Quraysh* to fight the *Messenger of Allah* and promised to support them against him. *Quraysh* accepted the offer and agreed to fight the Prophet ﷺ. They also went to *Ghatafan* and *Bani Sulaym* inciting them to fight the Prophet ﷺ and they agreed as well. Then they went out for all Arab tribes around *Makkah* calling them to join the fight against the *Messenger of Allah* ﷺ.

Quraysh went out with four thousand soldiers commanded by *Abu Sufyan* equipped with three hundred (300) horses and one thousand five hundred (1500) camels. Seven hundred soldiers of *Bani Sulaym* joined them at *Marr A'thahran* and so did one *Bani Asad* and one thousand from *Fazarah*, four hundred from *Ashja'a* and four hundred from *Bani Murrah*. The total forces gathered in *Al-Khandaq* of *Makkah* tribes were (10,000) ten thousand, the *Al-Ahza'ab*.

When the *Messenger of Allah* knew of their march, he ﷺ consulted his companions. *Salman Al-Farisi* suggested digging a trench to protect *Medinah* from the enemies. The *Messenger of Allah* ordered the digging and *Muslims* began excavating a long side with the Prophet ﷺ himself who also participated in the digging. The trench was dug in front of mount *Sal'*. The *Muslims* put their backs to the mountain with the trench between them and the unbelievers. The trench was accomplished in six days so the Prophet ﷺ and his companions, three thousand men, were fortified by *Sal'* in the back and the trench in the front. The Prophet ﷺ ordered that women and children be fortified inside *Medinah* fortress.

Huyay Ibn Akhtab went to *Bani Quraythah*, who had a peace treaty with the Prophet ﷺ, inciting them against the Prophet. They agreed and breached their agreement with the Prophet ﷺ and joined the fight against the *Messenger of Allah* ﷺ. The *Muslims* were distressed and hypocrisy revealed itself. A group of *Bani Haritha* asked the Prophet's ﷺ to retreat to *Medinah* saying: "*Indeed, our houses are unprotected, while they*

⁷⁸ Confederate parties.

⁷⁹ The Trench.

were not exposed. They did not intend except to flee. (13-33). Then *Bani Salamah* were tempted to do the same, but Allah ﷻ protected both parties and gave steadfastness.

Al-Baraa' Ibn A'zib ﷺ narrated: "After the Prophet ﷺ to dig the trench, we encountered a huge hard rock that cannot be broken by pickaxes. We complained to the Prophet ﷺ who came over and when seeing the rock, he threw a side his garment, took the axe and said: *Bismillah*". He struck the rock once breaking one third of the rock.

He ﷺ said: "*Allahu Akbar! I have been given the keys⁸⁰ of Syria. By Allah I can see its red palaces right now*". He struck the rock a second time breaking the second third, and said:

"*Allahu Akbar, I have been given the keys of Persia, and by Allah I can see the white palace in Al-Mada'en*". He ﷺ struck the rock the third time saying "*Bismillah*", He ﷺ broke the remaining of the rock and said: "*Allahu Akbar, I have been given the keys of Yemen, and by Allah I can see Sana's gates from this spot right now*".

The polytheists continued their siege to the Prophet ﷺ and his companions for a month with not fighting between the two parties due to the trench by which Allah ﷻ had protected Muslims.

Biographers of the Prophet ﷺ reported: Fear intensified on the day of *Al-Ahza'ab* battle, people were discouraged and were feared for their children and properties. The polytheists searched for narrower part of the trench where their horses could cross and few of them were able to so. Among them was *Amr Ibn Wudd*, seventy years old, and called for a duel, *Ali Ibn Abi Talib* ﷺ accepted the challenge and killed him.

By morning time, the polytheists gathered a large battalion among whom was *Khalid Ibn Al-Waleed*⁸¹ ﷺ and fought till night. The Messenger of Allah was not able to pray the *Duhr* or the *Asr* prayers due to the fight and said: "*they distracted us from the middle prayer⁸² May Allah fill their houses and graves with fire*".

Then Allah ﷻ brought up a matter which caused the enemy a setback and broke their unity. *Na'eem Ibn Mas'ud* had secretly embraced Islam and none of the polytheists or Jews knew that. He made use of it and was able to deceive *Quraysh* and *Bani Quraydhah* and cause mistrust between the two. Then, a strong wind blew over them and *Abu Sufyan* ﷺ said to his companions: "this is not a safe place for you to stay in. Our camels and have died, *Quraydhah* have left us alone and we

⁸⁰ Meaning to conquer.

⁸¹ Before embracing Islam.

⁸² Asr prayer.

suffered from the wind as you can see. So depart because I am departing. On that day, 3 polytheists and six Muslims were killed.

Gathering (33) Prophet's Justice (ﷺ PBUH)

Islam came with absolute justice as stated in the holy Quran:

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (16:90)

And,

"...And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do. (5:8)

Among the general illustrations of the Prophet's justice is that when an influential woman from Bani *Makhzum* stole something, *Quraysh* was concerned about her and sent a mediator to the Prophet ﷺ to save her from legal punishment. They said: "who can speak to the Messenger of Allah ﷺ on her behalf? Who would dare to do that other than *Osama Ibn Zayd*, whom the Messenger of Allah likes? The woman was brought to the Messenger of Allah ﷺ and Osama spoke with him. The Messenger of Allah's face reddened (out of anger) and he ﷺ said:

"Are you mediating in a punishment that Allah revealed?" then Osama said: "Asked forgiveness for me, O' Messenger of Allah"

In the evening, the Messenger of Allah ﷺ stood up and delivered a speech. He praised Allah ﷻ as should be and then said: "*The nations before you were destroyed because, when a noble man steals, they leave him, but when a humble man steals they subject him to punishment. By the one in whose hand my soul lies, had Fatimah, Muhammad's daughter, stolen, I would have cut off her hand*" (narrated by Al-Bukhari & Muslim)

Such was the justice of the Prophet ﷺ which did not distinguish between high and low class people, rich and poor and between the ruler and the ruled for all of them are equal in the right and justice balance.

Another example is that, *An-Nu'man Ibn Basheer* ﷺ said: "My father gave a gift, but my mother, *Omarah Bint Rawahah* said: I wouldn't accept that until the Messenger of Allah ﷺ witnesses this gift. My father went to the Messenger of Allah and said: "I gave my son from Omarah Bin Rawahah a gift, but she ordered me to have you as a witness O'

Messenger of Allah. The Messenger of Allah ﷺ said: “*did you give all your children the same?*” No my father replied. Then the Prophet ﷺ said: “*fear Allah and be just with all your children*”. Basheer went back and regained the gift. (Al-Bukhari & Muslim)

In another narration, He ﷺ said: “*do you have other children?*” He said, Yes. He ﷺ said: “*have you given all of them the same*”. No’ he replied. The Prophet ﷺ said: “*I do not witness injustice*” [agreed upon]

Dhul-Khuwaysirah At-Tamimi came to the ﷺ while He ﷺ was distributing some properties. He said: “O’ Messenger of Allah, be just. The Messenger of Allah said:

“Woe to you! Who would be just If I am not? I would have been disappointed and gone astray if was not just” [agreed upon]

How can he ﷺ be unjust and Allah ﷻ has chosen and trusted him from among all his creation to convey his message. Then, how can he be unjust or inequitable? While He ﷺ said: “*equitable people will be seated on pulpits of light, whose who are just in their judgments, among their people and in performing their responsibilities they are accounted for*” [narrated by Muslim]

As for justice among his wives, the Prophet ﷺ did it as it should be done. He ﷺ would be as fair as possible in dividing whatever is divisible between them such as the house and expenditure, and treated them equally whether at or travelling. He would spend one night with each one of them and spend on each of them what is available in his had equally. He built a chamber for each one of them. When travelling he ﷺ would cast a lot from them and would accompany the winner. He never been negligent in any of that even during his latest illness before his death, where he used to stay in the houses of his wives depending on their turn to nurse him in his illness. When it became too difficult for him to move from one house to another, and his wives knew he likes to stay in *Ayshah’s* house, they permitted him to be nursed in *Ayshah’s* house where he stayed until his deathﷺ. Despite this high standard of complete justice with his wives, he ﷺ used to apologize to Allah ﷻ saying:

“O Allah, this is my share of what I can control, and do not blame me for what you control and I don’t”. [narrated by Abu Dawud and Atarmidhi]

The Prophet ﷺ warned against favoring one wife over the other and said:

“He who has two wives and favored one over the other, he will come on the Day of Resurrection with his side sloping” [narrated by Muslim]

Gathering (34) The Jews' Plots and Prophet's ﷺ Attitude Towards Them (ﷺ PBUH)

We had mentioned that the Prophet ﷺ sanctioned a peace treaty with the Jews of *Medinah* who did not stay long before revoking it and retring back to their usual practice they were famous of: Disrespecting their covenants and making plots and conspiracies.

Among the conspiracies of the Jews of *Bani Qaynoqa 'a* is that they took advantage of the Prophet's ﷺ engagement in the battle of *Badr*. Some of them harassed a Muslim woman and exposed her body in front of people in the marketplace. The woman screamed helplessly, then a Muslim killed that Jew. The Jews then gathered and killed that Muslim. After the Prophet ﷺ returned from the battle of *Badr*, he summoned the Jews to enquire about the evil incident that had taken place. They responded harshly and returned to him the copy of the peace treaty they signed with him ﷺ and prepared to fight the Prophet ﷺ. Therefore, the Prophet ﷺ besieged them. When they realized that they cannot stand against Muslims, they asked the Prophet ﷺ to allow them a safe exit with their women and children in exchange of their properties. The Prophet ﷺ accepted that offer and evicted them from *Medinah*. Muslims gained many weapons and other fighting equipment from their fortresses.

As for the Jews of *Bani An-Nadheer*, they also had revoked their peace pact with the Prophet ﷺ and attempted to assassinate him. In the fourth year of *Hijra*, the Prophet ﷺ went to them seeking their assistance in the payment of blood money. Knowing of his journey to them, they were sitting behind a wall as part of their plan to kill him ﷺ by sending *Amr Ibn Jahha'sh* over the wall and throw a millstone on the Prophet ﷺ and kill him. The Prophet ﷺ received the news from heaven and left on his way back to *Medinah*.

Thereafter, the Prophet ﷺ punished them by forcing them out of *Medinah* to *Khaybar*⁸³. They carried their properties on six hundred camels, destroyed their houses by their own hands and left towards *Khaybar*.

As for the Jews of *Bani Quraydhah*, we had mentioned earlier that they revoked their treaty with the Prophet ﷺ and allied with the polytheists

⁸³ Despite of the Jews' acts of treason, the Prophet ﷺ did not kill them and allowed them safe exit.

and the parties of *Al-Ahza'ab* to fight against the Messenger of Allah ﷺ in the battle of *Al-Khandaq*, the trench. So' after Allah ﷻ had defeated and dispersed the allies and have had departed, the Prophet ﷺ went out heading to *Bani Quraydah* to punish them for what they did. He ﷺ besieged them and tightened the blockaded until they requested that the Prophet accepts *Sa'ad Ibn Mu'adh's* ﷺ judgment about them. *Sa'a* ﷺ ruled out that their men who able to fight were to be killed, their women and children will be taken as captive and their properties be confiscated and divided. As such, their men were executed with the exception of some men who were released. This was the punishment they Jews brought to themselves by requesting that *Sa'd Ibn Mu'adh* be their judge thinking that he ﷺ would take their side due to their relations with his tribe, *Aus*.

However, the Jews used to impose more severer punishment on their captives. For in the Old Testament, Numbers (31/6-35) it says: "And the children of Israel took as captives all the women and children of *Midian* and all their cattle, flocks and properties, burned the cities, houses and fortresses. *Moses* was angry and said unto them: "And *Moses* said unto them, Have ye saved all the women alive? Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves".

"But indeed, *Moses* "peace be upon him" would never order such massacre. Such brutal practice shows how the Jews had distorted the *Torah* and this practice became their law applicable to their captives.

Gathering (35)

Why Fighting was legislated?

(ﷺ PBUH)

The Prophet ﷺ did not hold a sword chopping the heads of non-believers and forcing them to embrace Islam, not at all. The holy Quran is crystal clear in rejecting this principle. *Allah* said in the holy Quran: *"There shall be no compulsion in [acceptance of] the religion...(2:256)* and said: *"....Then, [O Muhammad], would you compel the people in order that they become believers? (10:99);* and said *"For you is your religion, and for me is my religion." (109:6).*

But, this does not mean that the Muslim state stands idle against internal and external aggressions. *Allah* ﷻ, has authorized the believers to defend themselves, and to restore their rights in proportion to the injustice made to them, but not more.

Allah ﷻ said: *"...If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves. (2:194)..."* and said: *"Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. (2:190)".* and said: *"...but if they fight you, slay them...(2:191)"*

This shows that fighting in Islam is for self defense, to protect the *Ummah* "Muslim nation" from internal and external aggressions and conspiracies. If we study the history of armed conflicts in Islam, this fact stands out clearly. When the *Makkans'* oppression increased, they forced the Prophet ﷺ to leave *Makkah* his homeland after having plotted to kill him ﷺ. It was they who began aggression against Muslims by unfairly forced them out from their homes. After the *Hijrah*, *Allah* ﷻ permitted the emigrants to fight the polytheists of *Quraysh*, saying in Sura Al-Haj: *"permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;- (22:39). (They are) those who have been expelled from their homes in defiance of right, - (for no cause) except that they say, "our Lord is Allah....".* As such, the Prophet ﷺ opposed only *Quraysh* and from among the Arabs.

But, when the Arab polytheists, beside the people of *Makkah* turned against the Muslims and allied with their enemies, *Allah* ﷻ ordered them to fight all of the polytheists saying:

"...and fight the Pagans all together as they fight you all together...(9:36)

As such, Jihad became general against all of the Pagans who had no celestial scripture. This is evidencing the Prophet's saying:

"I have been commanded to fight the people until they say 'la Illaha Illah Allah', there is no god who deserves worship but Allah, and if they do say it, they protect their lives and properties from me except when they deserve to be fought, and they will be held accountable for their deeds by Allah". (Al-Bukhari and Muslim)

When Muslims found that they were betrayed by the Jews who revoke their treaty with the Muslims and aided the polytheists against them, Allah ordered the Muslims to fight them in Sura Al-Anfal:

"If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors. (8:58)".

Fighting the Jews became obligatory on Muslims until they submit and pay the *Jizyah*⁸⁴ so that Muslims fear not their aggression.

Similarly, the Prophet ﷺ did not begin hostility against Christians. *Shaikh Al-Islam Ibn Taymiyyah* narrated: He ﷺ did not fight any Christian until after he sent his messengers, following *Al-Hudaybiyyah* treaty, to all the rulers inviting them to Islam. He sent messengers to Caesar, *Khosrau*, Al-Muqawqas and An-Najashi and the Arab rulers in the east and in north (Sham⁸⁵). Some of them accepted Islam, but the Christians in Sham have killed some of their dignitaries in Maán⁸⁶. As such, the Christians had first fought the Muslims and killed those who embraced Islam out of aggression and injustice. To the contrary, the Prophet ﷺ had sent his messengers to invite people to Islam voluntarily and not compulsorily. No one was forced to enter Islam.

Therefore, Allah's messenger fought the enemies based on the following principles:

1. Considering the polytheists of Quraysh as worriers for having started their assault against the Muslims.
2. Whenever the Jews betrayed Muslims and take the side of the polytheists.
3. Whenever an Arab tribe transgressed against the Muslims and aided the polytheists against them.
4. Whoever commits transgression against the Muslims from the Jews or the Christians shall be fought until they accept Islam or pay the *Jizyah*.

⁸⁴ A tax to paid by them to the Muslim state.

⁸⁵ Sham mans: Syria, Jordan and Palestine.

⁸⁶ A city south of Amman, Jordan.

5. Whoever enters Islam has protected his own life and property unless all his preceding acts will be forgiven.

Gathering (36)

The Treaty of Huddaybiyah (ﷺ PBUH)

In the sixth year, the Messenger of Allah announced his intent to perform *Umrah* and went out with 1400 men, unarmed except with the sheathed swords carried by travelers usually. He ﷺ and his companions drove with them their sacrifice animals. When *Quraysh* knew about their march, they gathered fighters to hinder the Prophet from going into the Al-Masjid Al-Haraam (Makkah Masjid).

The Prophet and his companions performed Salat *Al-Khauf*⁸⁷ and went near to *Makkah* where his she camel named *Al-Qaswa'* knelt down and rested. The companions said Al-Qaswa has become obstreperous.

Then, the Prophet ﷺ said: "*She has not become so, but she is prevented by that had prevented the elephant. By Allah, whatever the people of "Quraysh" ask me today that exalts the sanctity of Allah's religious rites, I would give to them*".

Then He ﷺ urged his Camel and she got up. He ﷺ drove back to shallow water well in *Hudaybiyyah*. He pulled an arrow from his quiver and thrust it into the well. The water then surged up until they could coop out by their hands.

Budayl Ibn Waraqaa' al Kuuzaie went back and informed the people of *Quraysh* of the Prophet's peaceful intent. Then they sent *Urwah Ibn Masud* ؓ who was told similar. He also noticed how much the Prophet's companions loved the Prophet ﷺ and obeyed him. He then went back and informed *Quraysh* of what he had seen and heard. Then they sent a man from *bani Kinanah* called *al-Hulays ibn Alqamah*, and then sent thereafter *Mikraz Ibn Hafs*. As he was talking to the Messenger of Allah ﷺ, *Suhayl ibn Amr* ؓ came. The Prophet ﷺ:

*"Your objective has become easier"*⁸⁸

A peace treaty was drawn up between the two parties, though had the Muslims have chosen to fight, they would have been victorious in that battle, but they wanted to safeguard the sanctities of the *Ka'aba* "Makkah Masjid" and the two parties reached a compromise on the following:

⁸⁷ A prayer formed by Muslims in the event of fear from the enemy.

⁸⁸ The name Suhayl means in Arabic easy or lenient which makes people feel optimistic.

1. The truce period between the two parties will be for ten years.
2. Both parties should act peacefully with the other and do not launch any hostilities against them.
3. The Prophet ﷺ and his companions should return to *Medinah* without performing *Umrah* this year on condition that he would be allowed to enter *Makkah* next year.
4. Any Muslim man leaves *Quraysh* to join the Prophet ﷺ must be returned to *Quraysh* while any man leaving the Prophet ﷺ to join *Quraysh* must be allowed.
5. Save *Quraysh* people, whoever wanted to enter into the guardianship of Prophet *Muhammad* ﷺ is allowed to do so, and whoever wanted to enter into *Quraysh* guardianship is allowed to do so.

Hudaybiyyah Treaty Results

Many of the Prophet's companions had opposed this treaty and considered its provisions as unjust to Muslims, but as time passed away, they perceived the positive results and effects of this treaty, including:

1. *Quraysh's* recognition of the Muslims state – for a covenant can only be entered into by two equal parties. This had a good and positive impact on the other tribes.
2. The Polytheists hearts were filled with fear from the Muslims, and many of them became confident that Islam will triumph. This was witnessed by a number of *Quraysh's* most feared and respected leaders such as *Khalid ibn Al-Waleed* and *Amr Ibn Al-Aás* embracing Islam.
3. This truce created an opportunity to introduce Islam and spread it among the tribes which lead to many people from different tribes embracing Islam.
4. Muslims have felt secured from *Quraysh* and diverted their full power towards the Jews and other hostile tribes. Thus, the battle of *Khaybar* took place right after the treaty of *Hudaybiyyah*.
5. The negotiations which led to the drawn up of the treaty had caused the allies of *Quraysh* understand the Muslims' position and sympathize with. For, when *Al-Hulays ibn Alqamah* heard the Muslims reciting *Talbiyah*⁸⁹ for *Umrah* he returned to *Quraysh* and said: I have seen scarifies animals got prepared and marked, therefore, we should not prohibit Muslims from entering the house of *Allah*.
6. The truce of *Hudaybiyyah* enable the Prophet ﷺ to prepare for the battle of *Mu'tah*, which was a new step on the way to spread Islam outside the Arab Peninsula.
7. *Hudaybiyyah* truce enabled the Prophet ﷺ to send his messengers to the rulers of Persia, Byzantines and Copts inviting them to Islam.
8. *Hudaybiyyah* truce lead to the conquest of *Makkah*.

⁸⁹ Phrases in the form of Duaá "prayers" are only said during Hajj or *Umrah*.

Gathering (37) Prophet's Faithfulness (ﷺ PBUH)

Islam is the religion of faithfulness and respect of promises, contracts and covenants. *Allah* said in the Quran:

"O you who have believed, fulfill [all] contracts" (5:1).

And said:

"And fulfill [every] commitment"; Indeed, the commitment is ever [that about which one will be] questioned" (17:34)

And he ﷺ said: *"Those who fulfill the covenant of Allah and do not break the contract, (13:20)"*

The Prophet ﷺ said: "Whoever has a treaty between himself and a people, then let him not violate the treaty nor try to change it until its time has passed, or , in retribution for a similar offense." narrated by [Narrated by Abu Dawud and At-Tarmidhi.]

When the two messengers of *Musaylimah the Liar*⁹⁰ came to the Prophet ﷺ and expressed what they had to say, the Prophet ﷺ said: *"Were it not that messengers are not killed, I would have cut off your heads"*. This Prophets human attitude became part of his Sunnah to people that messengers are not to be killed. [narrated by Abu Dawud]

Examples of the Prophet's ﷺ compliance with the treaties with the non-believers is his compliance to the *Hudaybiyyah* treaty and the truce he drawn up accordingly with *Quraysh's* representative in the treaty, *Suhail ibn Amr* ﷺ. Among the treaty's provisions is that, any man coming from *Quraysh* to join the Prophet, during this truce period, must be returned to *Quraysh* even if he is a Muslim. While they were still in the process of writing down the other clauses of the treaty, *Abu Jandal* ﷺ, the son of *Suhail ibn Amr* ﷺ approached while bound in chains. He managed to leave Makkah and reach the Muslims camp. Then Suhail said: This is the first person I demand his return. The Prophet ﷺ said: *"we have not completed the document yet"*. Then Suhail said: "I will not have agreement with you ever". The Prophet then said: *"Give him to me for a consideration"*. "I will not", Suhail replied. The Prophet said: *"yes, do so"*. He said: "I will not do it". Then *Abu Jandal* shouted loudly: Oh

⁹⁰ The false prophet. He pretended as being a prophet.

Muslims! Should I be returned to the polytheists to torture me to renounce my religion after I came as a Muslim to you? The Messenger of *Allah* told him:

The *Messenger of Allah* said to him:

"O Abu Jandal, be patient and expect reward. Allah will bring out for you and those oppressed with you a relief and a way out. We have made a peace treaty with the people and promised them and they promised us on that in the name of Allah, so we shall not betray them." [Narrated by *Al-Bukhari*].

Similarly, When *Abu Baseer* ؓ, from *Thaqeef* tribe and were allied with *Quraysh*, had escaped and went to the Prophet ﷺ. *Quraysh* sent two men after him to bring him back and the Prophet ﷺ returned him pursuant to the terms of the treaty of *Hudaybiyyah*. This is a clear evidence of the Prophet's full respect and compliance with the pacts and agreements even though they appear to be unfair to Muslims.

Another example of the Prophet's adherence to the pacts made with the non-believers, is what has been narrated by *Al-Baraa' ibn Azib* ؓ who said: When the Prophet ﷺ intended to perform *Umrah*, he requested permission from the *Makkans* people who accepted that on one conditions that He ﷺ [and his companions] should only stay in *Makkah* for three nights, enter the city with their swords sheathed and not to invite the *Makkans* to Islam.

Al-Baraa' said that when these clauses were being inscribed by *Ali Ibn Abi Talib* ؓ, he wrote: This is what has been agreed to by *Muhammad* the Messenger of *Allah*. The people of *Quraysh* said: If we knew that you were the messenger of *Allah*, we would have not prevented you [from entering the city] and would have followed your steps. Rather, right down as follows: This is what has been agreed to by *Muhammad* ibn *Abdullah*.

He ﷺ said: *"By Allah, I am Muhammad ibn Abdullah, and by Allah, I am the Messenger of Allah."* He ﷺ asked *Ali* ؓ to erase the phrase *"Messenger of Allah"*. *Ali* ؓ said: *"By Allah, I will never erase it."* The Prophet then asked *Ali* to show him the phrase⁹¹. The Prophet ﷺ erased it by his own hand.

After the Prophet and his companions entered *Makkah* the three days period lapsed, the *Makkans* came to *Ali* and requested that he asks the Prophet ﷺ to leave. Having informed the Prophet ﷺ, He ﷺ said: *"yes"* and departed *Makkah*. [agreed upon]

⁹¹ Prophet Muhammad is illiterate.

This means that the Prophet *Muhammad* has satisfied his obligations to *Quraysh* and left on time after the lapse of the three days period.

He ﷺ warned his companions from treachery and breach of promise: *"If a man trusted another for this life and he kills him, I shall not be accountable for the killer even if the victim is unbeliever"*. [Al-Hakim. graded as saheeh by Al-albabi]

The Prophet ﷺ said: *"whenever people breach their treaty, bloodshed would commence among themselves"* [narrated by Al-Hakim]

The Prophet ﷺ sought refuge in *Allah* against betrayal and said:

"I seek refuge in you from betrayal as it is the worst feature". [narrated by Abu Dawud and an-Nessaei and graded as Hasan by Al-Albni].

The Prophet ﷺ prohibited betrayal and infidelity by saying:

"There would be a flag for every perfidious person on the Day of Judgment by which he will be recognized" [narrated by Al Bukhari and Muslim]

He ﷺ made it clear that he does not break covenants or agreements by saying:

"I do not break covenants]" [narrated by Ahmed and Abu Dawud and graded as saheeh by Al-albank]

Gathering (38)

Conquest of Makkah

(ﷺ PBUH)

It had been stated in *Hudaybiyyah* treaty that *Kuza'ah* allied with the Messenger of Allah ﷺ and *Bakr* had allied with Quraysh. A man from *Kuza'ah* heard a man from *Bakr* reciting a defamatory poetry against Prophet *Muhammad* ﷺ, he then struck him causing him injury. The two parties became hostile against each other, and the people of *Bakr* were determined to fight *Kuza'ah*. They asked help from *Quraysh* who supplied them with weapons, horses and camels to ride. A group of Quraysh fought secretly at their side including: *Sufyan ibn Umayyah*, *Ikramah ibn Abi Jahl* ﷺ and *Suhayl ibn Amr* ﷺ. *Kuza'ah* sought refuge at the Haram⁹² of Makkah but *Bakr* did not honor the sanctity of the Haram and fought them therein killing more than twenty of them.

Thus, Quraysh had violated the peace treaty between them and the Messenger of Allah by assisting Bani Bakr against *Kuza'ah*, the Prophet's allies. When *Kuza'ah* informed the Prophet of what had happened, the Prophet ﷺ said: "*I defend you as I defend myself*".

Thereafter, Quraysh regretted what they had done but after it was too late. They sent Abu Sufyan ﷺ to the Prophet ﷺ to renew Al Hudaybiyyah treaty and extend its term. The Prophet ﷺ ignored him and did not respond. He sought assistance from some of the influential Prophet's companions to intervene between him and the Messenger of Allah, but none of them accepted to do so. Thus, Abu Sufyan ﷺ returned to *Makkah* with failure.

Given that Quraysh had baselessly revoked its agreements with the Muslims, the Prophet ﷺ decided to conquer Makkah and teach unbelievers a lesson, but he concealed this matter to be able to surprise the polytheists in their territory. He ﷺ sent messengers to the neighboring Arab tribes such as Aslam, Ghifar, Muzaynah, Juhaynah, Ashja and Sulaym until he was able to gather ten thousand fighters. He ﷺ appointed Abu Ruhm al-Ghifari ﷺ in charge of Medina and marched on Wednesday, the 10th of *Ramadan*. They set up their battalions and flags at *Qadeed*.

Quraysh were unaware of the Prophet's march ﷺ and therefore sent Abu Sufyan ﷺ to investigate the matter, and instructed him: Should you meet Muhammad (in your way), ask him safety for us.

Abu Sufyan took off with *Hakeem ibn Hazaam* ﷺ and *Budayl ibn Warqaa* ﷺ. When they saw the Muslims' camp they were frightened. *Al-Abbas* ﷺ

⁹² Haram (*Makkah* holy Masjid)

(Prophet's uncle) heard Abu Sufyan's voice ﷺ and called him by his nick name saying: Aba Hanzalah? Yes, Abu Sufyan said. Al-Abbas said to him, "This is the Messenger of Allah along with ten thousand fighters". Abu Sufyan entered Islam and was granted asylum by Al Abbas. Al-Abbas entered the camp with Abu Sufyan and his two companions until they stood before the Prophet. They embraced Islam.

The Prophet ﷺ ordered Al-Abbas to take Abu Sufyan and make him stand in the path where the Muslim army was to pass so that he can witness with own eyes the strength of the Muslim army. Al-Abbas ﷺ suggested to the Prophet ﷺ to grant Abu Sufyan something to be proud of, for this would please him. The Prophet ﷺ said: *"Whoever enters the house of Abu Sufyan will be safe, and whoever enters Al-Masjid Al-Haram will be safe, and whoever enters his own house and closes his door will be safe"*.

The Prophet ﷺ prohibited fighting and ordered his army commanders not to fight except those who fight them. The Muslims met no resistance except Khalid ibn Al-Waleed ﷺ who met Safwan ibn Umayyah ﷺ, Suhayl ibn Amr ﷺ and Ikrima ibn Abi Jahl ﷺ among a group of Quraysh at Al-Khandamah. They prevented him from entering and threw arrows against him and his companions. Khalid shouted at his companions and ordered them to fight. They killed thirteen men from the Polytheists who flee. Two Muslims were killed in return, Karz ibn Jabir ﷺ and Hubaysh ibn Khalid ibn Rabi'ah.

A tent was setup for the Prophet ﷺ in Al Hujun, and he entered Makkah and a conqueror. People accepted Islam. He ﷺ performed tawaa⁹³ around the Ka'bah on his camel. There were three hundred and sixty (360) idols around the Ka'bah, so whenever he passes by one of them, he would point at it with his stick and say: "And say, *Truth has come, and falsehood has departed.*". At that, the idol would fall on to its face, broken. The largest among the idols was Hubal and was standing towards the Ka'bah. Then the Prophet ﷺ went to Maqaam Ibrahim and prayed two rak'as behind it. Thereafter, he addressed the people by saying: "O' people of Quraysh, What do you think I should do to you?". Good; a good brother and the son of a good brother"!. He ﷺ said: "You are free to go". He ﷺ pardoned them after Allah ﷻ has given him power over them. He ﷺ made a good example in forgiving the offenders after they were conquered. Then, He ﷺ sat on the mount of Safa and received pledges of submission to Islam and obedience. People continue coming and announcing submission and obedience.

Makkah conquest took place on Friday, with only ten days left of Ramadan. The Prophet ﷺ stayed for 15 nights in Makkah and then headed to Hunayn. He left behind Uttab ibn Usayd ﷺ to lead the prayers and Mua'dh ibn Jabal ﷺ to teach them the Sunnah and fiqh.

⁹³ Tawwaf means circling around the Kabah.

Gathering (39) The Prophet's Pardon (ﷺ PBUH)

Allah ﷻ ordered his Messenger ﷺ to forgive people and said in the holy Quran: *"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. (3:159).*

And He ﷻ said: *"...And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good. (5:13).*

The Prophet ﷺ always liked to pardon and preferred clemency, and he would never resort to punishment unless there was no way to avoid it. There were many examples of pardon in then Prophet's biography "Sunnah", including the above event where he pardoned the people of Makkah following the conquest.

Other examples are the narration of Abu Hurayrah ؓ who said: The Prophet ﷺ sent a company of knights towards Najd and they caught and brought back a man from Bani Hanifah named Thumamah ibn Uthaal ؓ, a noble man from the people of Yamamah. They tied him to one of the pillars of the Masjid. The Prophet ﷺ went over to him and asked him: "What's in your mind Thumamah?". I have something good, O' Muhammad. If you kill me, you would kill a killer, and if you set me free, you would do a favor to someone who is grateful, and if you are looking for wealth, then ask and you will be given what you wish. The Messenger of Allah left him until the next day and asked him gain: "What's in your mind Thumamah?". What I had told you, he replied! If you kill me, you would kill a killer, and if you set me free, you would do a favor to someone who is grateful, and if you are looking for wealth, then ask and you will be given what you wish. The Messenger of Allah left him until tomorrow and asked him gain: "What's in your mind Thumamah?". What I had told you he replied. If you kill me, you would kill a killer, and if you set me free, you would do a favor to someone who is grateful, and if you are looking for wealth, then ask and you will be given what you wish. The Prophet ﷺ ordered him free. He took off to a garden of palm trees close to the Masjid and took a bath and entered the Masjid and said: I bear witness that there is no god but Allah and that Muhammad is his servant and messenger. O' Muhammad, I swore by Allah that no human face was hated by me more than yours, but now your face is the most beloved to me. By, Allah no religion was most hated by me than your religion, but now it is the most beloved one to me. By Allah, no city

was most hated by me than your city, but now it is the most beloved city to me. Your knights caught me while I was intending to perform *Umrah*, so what do you think I should do? *Allah's* messenger gave him good tidings and ordered him to go on with his intention and perform *Umrah*.

When he entered *Makkah*, a man asked him: Have you defected? "No, by *Allah* *Thumamah* ﷺ replied. I entered Islam with Muhammad the Messenger of *Allah*, and not a single grain of wheat will come to you from *Yamamah* unless permitted by the Messenger of *Allah* ﷺ. [narrated by Al-Bukhari and Muslim].

See how pardoning has changed the hearts, circumstances, delighted chests and dispersed the darkness of disbelief.

Another example of the Prophet's forgiving ﷺ is when he forgave the Jewish woman who poisoned the meet and gave to the Prophet with the intention to kill him. When the Prophet ﷺ ate from it, he did not like it and did not swallow it. However, the Prophet ﷺ had her executed later on after Bishr ibn al-Baraa' ibn Ma'rur ﷺ had eaten from the same meet and died affected by the poison she inserted in the meet.

Another example of the Prophet's forgiving ﷺ is the narration by *Jabir* ﷺ who said: We accompanied the Messenger of *Allah* ﷺ in his military campaign towards *Najd* and when returned, we returned with him. Just before midday, we reached a valley with thorny threes. The *Messenger of Allah* ﷺ dismounted and all the men scattered seeking shade under the trees. He ﷺ took shade under a tree and hanged his sword thereon.

Jabir added, we took a small nap until we suddenly heard the *Messenger of Allah* calling us. We responded and found a Bedouin sitting near him ﷺ. The *Messenger of Allah* said: "*This man took my sword while I was asleep. I woke up and found my sword in his hand pointed at me and telling me: who can save you from me? I said' Allah, and here he is sitting*". The *Messenger of Allah* ﷺ did not punish the man. [narrated by Al-Bukhari]

Gathering (40)

The Prophet of Mercy (3)

(ﷺ PBUH)

The Prophet's mercy towards children:

Prophet Muhammad was the most merciful, among people, to children. *Abu Hurayrah* ﷺ narrated that the *Messenger of Allah* ﷺ had once kissed *Al-Hassan*⁹⁴, the son of *Ali* ﷺ while *Al-Aqra' ibn Habis at-Tamimi* ﷺ was seated with the *Messenger of Allah*. *Al-Aqra'* said: "I have ten children and never kissed any of them". The *Messenger of Allah* looked at him and said:

"He who is not merciful to others, will not be treated mercifully" [Al-Bukhari & Muslim]

A'ishah ﷺ reported: Some Bedouins came to the Prophet ﷺ and said: Do you kiss your little ones? they said 'yes'. The Bedouins said: "But we, by Allah, we do not". Then, the *Messenger of Allah* said: "What can I do if Allah has taken mercy away from you?" [Al-Bukhari & Muslim]

These two narrations clearly evidence the Prophet's mercy and kindness to children and that kissing them is a sign of mercy and compassion. The Prophet's words: *"He who is not merciful to others, will not be treated mercifully"* evidence that the reward will be similar in type to the deed you made, for the one who deprives children of mercy and compassion, he himself will be deprived of them by Allah on the Day of Resurrection.

Another sign of the Prophet's ﷺ mercy towards children is when he came to his son *Ibraheem* ﷺ who was dying, the Prophet's eyes ﷺ were filled with tears and said:

"The eyes are shedding tears and the heart is grieved, and we will not say except what pleases Rabanah "Allah. O Ibrahim! Indeed we are grieved by your departure". [Al-Bukhari]

The Prophet ﷺ illustrated complete submission to his Lord through patience, content and submission to his will. Also, he ﷺ illustrated due compassion and mercy for his departing son through tears and grieves. This is the most complete illustration of slavery to Allah ﷻ.

When his daughter's son died, his eyes ﷺ were filled with tears. *Sa'd ibn Ubadah* ﷺ said: "What is this, O Messenger of Allah?"

He ﷺ said: *"What is this, O' Messenger of Allah? He ﷺ replied: This is compassion which Allah has placed in the hearts of His servants, and Allah shows compassion only to those of His servants who are compassionate"*. [Al-Bukhari and Muslim]

Another example of the Prophet's ﷺ mercy towards children is when he ﷺ visited the Jewish boy who was dying and had served him ﷺ. He ﷺ said to the boy *"Say, la ilaha illah Allah"*⁹⁵. The boy looked at his father who said to him: *"Obey Au Al-Qasim"*⁹⁶. The boy said it. The Prophet ﷺ said, *"Praise be to Allah who saved him from the hellfire"*. [Al-bukhari]

Another example is that *Anas ibn Malik* ؓ had a little brother named *Umayr* who had a small bird which he used to play with. The bird died and the boy became sad. The Prophet of mercy ﷺ visited him to comfort and cheer him up. He ﷺ said to him: *"O' Abu Umayr, what has it done the Nughayr?"* [Al-Bukhari & Muslim]

Abdullah ibn Shaddad reported that his father narrated: The *Messenger of Allah* showed up one day for *Ishaa'* prayer while he was carrying either *Al-Hasan* or *Al-Husayn*⁹⁷ ؓ. He ﷺ took the lead, put the child a side and said: *"Allahu Akbar"* to begin the prayer. During the prayer, He ﷺ prostrated longer than usual, I lifted my head and saw the small boy sitting on the Prophet's back. When the *Messenger of Allah* completed the prayer, the people were saying: *O' Messenger of Allah!*, you have prostrated during your prayer for a long time until we thought that something has happened or the revelation had come to you.

He ﷺ said: *"None of that has happened, but my grandson had climbed my back and did not want to force down until he is contented"* [An-Nasa'I – graded as saheeh by Al-albani]

An example of his mercy ﷺ towards children is that when he ﷺ visits the *Al-Ansar*, he would greet their children and stroke their heads with his hand. An-Nasa'I – graded as saheeh by Al-albani]

Another example of his mercy towards children is that, the new born children used to be handed over to him for blessing, he would chew dates and feed them and pray for them. [Muslim]

He ﷺ used also to pray while carrying his granddaughter *Umamah bint Zaynab* ؓ. When he prostrated, he put her down, and when he stood up, he would carry her. May *Allah's* peace and blessings be upon this noble and merciful Prophet.

⁹⁵ I bear witness that there is no god but Allah.

⁹⁶ Prophet Muhammad's nick name.

⁹⁷ Sons of his daughter from Ali.

Gathering (41) The Prophet of Mercy (4) (ﷺ PBUH)

Prophet's mercy towards servants and slaves⁹⁸.

Before Islam, servants and slaves were deprived of their rights and dignity. But, when Allah ﷻ honored this world with the message of Islam, Prophet Muhammad ﷺ freed them from injustice, determined their rights and threatened those who oppressed, abased or cursed them with painful punishment in the hereafter.

Al-Ma'rur ibn Suwayd said: "I saw *Abu Darr* ﷺ wearing a garment similar to that worn by his slave – meaning that he and his slave wore similar garments -. I asked him about it, and he (*Abu Darr* ﷺ) mentioned that he had insulted a man and degraded his mother during the time of the Prophet ﷺ. The man went to the Prophet ﷺ and informed him. The Prophet ﷺ said to *Abu Darr* ﷺ:

"Have you degraded his mother? You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them". (Al-Bukhari and Muslim)

See how the Prophet ﷺ put the servant in the position of a brother to establish in the heart of the Muslim that if he harms his servant or treats him badly or takes his belongings, he is actually hurting his own brother. The Prophet ﷺ ordered Muslims to treat servants nicely, to be kind to them, to respect them and provide them with the same food and close they provide for themselves. This is why *Abu Darr* was wearing the same garment similar to that worn by his servant. Also, the Prophet ﷺ prohibited Muslims, in this Hadith, from giving servants more work than they can handle. This means that they should give them work up to their capabilities only and to give them enough time to rest.

Abu Mas'ud al-Ansari ﷺ narrated: "I was beating my slave boy with whip. Then, I heard a voice coming from behind saying, '*You should know Abu Mas'ud!*', but I did not recognize the voice due to my rath. But, when he ﷺ

⁹⁸ Slavery was there before Islam. Islam applied many teachings to eradicate slavery.

approached me, I noticed that he was the *Messenger of Allah* saying to me: *'You should know Abu Mas'ud! I let go the whip from my hand.*

He ﷺ said: *"You should know Abu Mas'ud that Allah, the Exalted, has more dominance upon you than you have upon this boy".* Abu Mas'ud said: I will never ever beat a servant.

In another narration: I said: O' *Messenger of Allah*, I set him free for the Sake of Allah. The *Messenger of Allah* said: *"have not done that, the hellfire would have touched you or burnt you".* [Muslim]

The Prophet ﷺ said: *"He who slaps or beats his slave, the relevant expiation will be setting him free".* [Abu Dawud and graded as saheeh by Al-Albani]

The Prophet ﷺ is the one who saved the oppressed, freed the slaves, and stood up for the rights of the servants and humiliated people. He ﷺ comforted them and rehabilitated their hearts.

Mu'awiyah ibn Suwayd ibn Mugrin ﷺ narrated: "I slapped a servant of ours. My father called both of us and asked him to retaliate upon me and said: We, *Bani Mugrin*, were seven people at the time of the *Messenger of Allah* and had none but one female slave. One of us slapped her. The *Messenger of Allah* ﷺ said: Set her free. They said: We have no other servant but her. He ﷺ said: *"She may serve you until you become well off. When you become so, you must set her free".* [Muslim]

This is *Muhammad* ﷺ and these are his attitudes towards servants and the oppressed people. So, where those calling for the freedom of humanity stand compared to these attitudes of the Prophet ﷺ?

Look at this practical example of how the Prophet ﷺ treated his own servant. *Anas ibn Malik* said: "I served the *Messenger of Allah* for ten years. By Allah, he never said to me 'Uff'⁹⁹ or said about anything I did, why did you do it? or anything I failed to do, why I did not do it?" [Al-Bukhari & Muslim]

In another narration, *Anas* ﷺ said: "And he ﷺ never found fault with me in any thing I did. ". [Muslim]

The *Messenger of Allah* would say to a servant: *"Do you need anything?"*. [narrated by Ahmad and graded as saheeh by Al-Albani] *Anas ibn Malik* ﷺ reported that "If a female slave among the people of Al-Madinah were to take the hand of the Messenger of Allah (saw), he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah

⁹⁹ An expression of displeasure.

so that her needs may be met.”[ibn Majah – graded as saheeh by Al-Albani]

Gathering (42)

The Prophet's Generosity

(ﷺ PBUH)

Prophet *Muhammad* ﷺ was unparalleled in his generosity, openhandedness, leniency and high manners.

His generosity ﷺ was comprehensive and inclusive of all generosity features the highest level of which is to sacrifice someone's life for the sake of *Allah*.

He gave himself in fighting against the enemies of *Allah* ﷻ and therefore he was the closest to the enemies' line during the battle. Only the bravest fighters would stand and fight beside him in the battle.

He ﷺ offered knowledge to his companions and taught them of what *Allah* had taught him. He ﷺ was keen to teach his companions what is good for them and be gentle with them while teaching them and says: "*God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy*". [Muslim]

And he ﷺ said: "*I am like father teaching you*". [Ahmad and Abu Dawud – graded as saheeh by Al-Albani]

If a person asks him ﷺ about anything, he would reply with elaboration and this is a generosity of him to do so. Once he was asked by someone about the purity of the sea water. He ﷺ said: "*Its water is pure and its dead animals are lawful to eat*". [Ahmad and others]

He ﷺ was the most generous among people in giving up his time and comfort to satisfy others' needs and help achieve their goals. In evidencing this fact, enough to mention the story of the female servant among the people of Al-Madinah who would take the hand of the Messenger of *Allah* and that he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah so that her needs may be met". [ibn Majah and graded as saheeh by Al-Albani]

The greatest generosity of the Prophet ﷺ is that which is evidenced by the *Jaber Ibn Abdullah* who reported: "*It never happened that Allah's Messenger (may peace be upon him) was asked for anything and he said: No.*" (Al-Bukhari and Muslim)

Anas رضي الله عنه reported: *"Nothing that the Messenger of Allah ﷺ was asked to give in exchange of acceptance of Islam and he denied. A man came to the Prophet ﷺ and he gave him a herd of sheep scattered between two mountains. When he returned to his people, he said to them: "O my people! Embrace Islam because Muhammad gives like one who has no fear of poverty." [Muslim]*

Anas said: "Some people would embrace Islam only for worldly gains, but soon Islam becomes dearer to them than the world with all what it contains".

The Messenger of Allah ﷺ gave Safwan ibn Umayyah رضي الله عنه three hundred camels after the battle of Hunayn. Safwan said: "(By Allah) Allah's Messenger ﷺ gave me what he has given me while he was to me the most hated person amongst people. But he continued giving to me until he became now the most dearest of people to me". [Muslim]

Ibn Abbas رضي الله عنه reported: "The Messenger of Allah ﷺ was the most generous of the men; and he was the most generous during the month of Ramadan when Gabriel عليه السلام visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah ﷺ waxed faster than the rain bearing wind". (Al-Bukhari and Muslim)

Jubayr ibn Mut'im رضي الله عنه said: While the Messenger of Allah ﷺ was accompanied by the people on their way back from Hunayn, the Bedouins started begging things of Allah's Messenger ﷺ so much so that they forced him to go under a Samura tree where his loose outer garment was snatched away. On that, Allah's Messenger ﷺ stood up and said to them, *"Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward."* [Al-Bukhari]

Generosity was part of the Prophet's character ﷺ even before his prophethood. When the angel (Gabriel) descended to him in the cave of Hira' and he ﷺ he returned to Khadijah shivering, she told him: *"Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."*

Anas reported: "The Prophet ﷺ would not store anything for tomorrow. [At-Tarmidhi and graded as saheeh by Al-Albani]

Abu Sa'eed رضي الله عنه reported: Certain people of the Ansar asked the Messenger of Allah ﷺ and he gave them; then they again asked him and he gave them until all what he possessed was exhausted. Then the Prophet ﷺ said, *"Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allah will keep him chaste and modest and whosoever would seek self-sufficiency, Allah will make him self-sufficient; and*

whosoever would be patient, Allah will give him patience, and no one is granted a gift better and more comprehensive than patience". [Ahmad and Muslim]